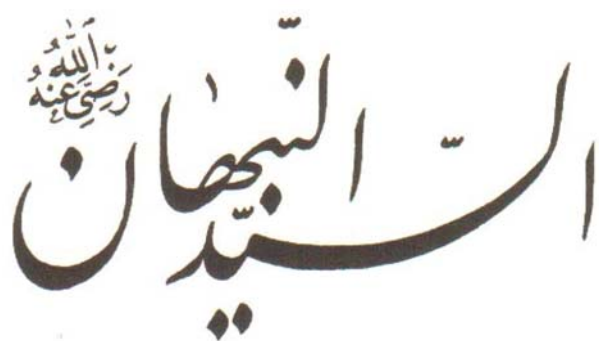


AL-SEYID AL-NABHAN

-2-



AL-SEYID AL-NABHAN

The Rarity of time, The Cognizant of Allah, The One who
confirms and proves, The Mohammadan heir, The
Perfect, The Renovator,

Al-Sheikh Mohammad Al-Ahmed Al-Nabhan Alhalaby.

Introduced by the grandson Professor
Mohammad Farooq Al-Nabhan

Author

Hisham Abdul Kareem Al-Alusi

PART TWO

Translated into English by

Islamic Institute of Translation Khartoum, Sudan

The translation was Supervised and edited by:

Dr. Ahmed El-Mustafa Youssif Mohd Masaa'd

**DAR AL-MAREFAH
LEBANON**

I have proof-read this text, and refined it, and I must say this text is accurate and straight to the point; also it truly displays how great the skill of translating, how rare, and how underrated it is, this text goes to show that this skill deserves respect and appreciation.

I am extremely thankful for the efforts that were put into this text by the author and many others.

Mazin Kamal Al-Alusi

Rights of Publication reserved

Third Edition: 1440 H - 2018 AD.

A Corrected and Verified publication

ISBN: 978-9953-85-373-4

Correspondence:

School of Dar Nahdat-Al-Uloom Al-Shari'ya Al-Nabhaniya,
Alkilta'wiya, Aleppo, Syria.

+963 213 622 700

Husham Abdul Kareem Al-Alusi, Al Fallujah, Iraq.

DAR EL-MAREFAH
Publishing & Distributing



دار المعرفة
للطباعة والنشر والتوزيع

Airport Bridge, P.O.Box: 7876, Tel: 834301, 858930, Fax: 835614, Beirut-Lebanon
<http://www.marefah.com> E.mail: info@marefah.com

**Re-printing or re-publication of this book is exclusively
the responsibility of Dar-El marefah Printing and Publication**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Gracious, the Most Merciful.

***(Behold! Verily there is no fear on those protected
by Allah, nor shall they grieve. (63) Those who
believed and used to guard against evil)***

[Yunus: 62-63]

Section Five

Part of his Recorded Lessons (ABPWH)

Contains Two Chapters:

Chapter one: Lamps of the Road

Chapter Two: Pests of the Road

Chapter one

Lamps of the Road

- ♦ High spiritual energy and high quests.
- ♦ 2-Acting with Shari'a.
- ♦ 3-Humanity.
- ♦ 4-Building of personality.
- ♦ Piety of Almighty Allah.
- ♦ 6-Course and comportment to Almighty Allah.
- ♦ 7. Knowledge and work.
- ♦ 8. Purification of the Soul.
- ♦ 9. Loving and following.
- ♦ 10. Good manners.
- ♦ 11. Reliance is on the heart contents.
- ♦ 12. Sitting with the people of Allah.
- ♦ 13. Company of the truthful.
- ♦ 14. Commitment to the sheikh and his directives.
- ♦ 15. Remembrance of Almighty Allah.
- ♦ 17. Advocating the truth.
- ♦ 18. Patience with testing.
- ♦ 19- Doing Good to the Wrong Doer.
- ♦ 20- Keeping Secret.
- ♦ 21- Work is Devotion.
- ♦ 22- Ready to Serve.
- ♦ 23- Attribute Grace to the Giver of the Grace.

- ◆ **24- Love of Prophetic Family (Al Al Bayt).**
- ◆ **25- Love of the Prophet's Companions.**
- ◆ **26-love of friends of Allah (Men of God).**
- ◆ **27- Love of Followers to Each Other.**
- ◆ **28- Mohammadan Banquet.**

1- High spiritual energy and high quests

The Messenger of Allah, pbuh, said, "Whosoever makes preoccupations one preoccupation, Allah saves him from the preoccupation of his mundane world and Hereafter; and whosoever is entangled in preoccupations, Allah would not care in what valley he perishes!"⁽¹⁾

Our master Al-Nabhan, **May Allah be pleased with him**, said: every man has either a strong, or a weak aspiration. Such is affiliated to the preoccupation, for each man has a preoccupation. Who quests the mundane world, his preoccupation will be such and his aspiration is affiliated to his preoccupation. Who quests a position, such will be his preoccupation, and his aspiration is affiliated to his preoccupation. The lover of wife and children, as well as the lover of money, his preoccupation will be to reach his beloved, and his aspiration is affiliated to his preoccupation. Also, whosoever quests paradises, nymphets and palaces, his preoccupation will be to acquire such, and his aspiration is affiliated to his preoccupation. Whosoever quests The True, his preoccupation will be The True, and his aspiration is affiliated to his preoccupation. And preoccupations vary a lot. If relations are strong with the wife, money, children, position and otherwise, such indicate that the aspiration is weak. If the aspiration is directed towards relations, such will be misplaced. The aspirant must sever relations to direct his aspiration towards his Creator. This will be accomplished if he separated such from his heart, and directed it to his Lord. However, if he is preoccupied with the mundane world with his body only, not with his heart, such is an aspirant and oriented to his Creator also. Reaching Allah is neither accomplished with much fasting and prayers, nor with much

⁽¹⁾ Sunan Ibn Majah, (1/95) No.: (257) iun the wording: "Whosoever makes preoccupations one preoccupation,i.e.,that of his Hereaftter, Allah saves him from the preoccupation of his mundane world; and whosoever is entangled in preoccupations of the mundane world conditions, Allah would not care in which of its valleys he perishes."

religious knowledge and worship. No! By Allah! but, rather, by realization of religious knowledge and by realization of worship. Instead of praying two hundred units of prayer, I pray two units, except the obligatory prayers, in humiliation before, and submission to, Almighty Allah, and testify that He cares for me, concurred me to this prayer, and this submission. This is the realization of worship.

Religion is neither by much fasting, nor prayers and remembrance, but with the honest orientation to Allah. What strengthens the linkage is honesty, i.e., the honesty of quest.

Some of people achieves in an hour what the people of remembrance, worship and renunciation in fifty years. That is the one who delivers himself and whatever he owns, and sell all such in a moment. The subject needs honesty: not to find in the heart except the Beloved, not the trash, money wife, children, positions or paradise⁽¹⁾, or rewards and degrees.

The Aspirant:

He orients his aspiration, in the beginning towards himself until he cleans such from dirt and moulds; cleans such from transgressions and the disagreeable, from the permissible⁽²⁾, from its inclinations and habits, until it becomes pure and perfect. If his self is purified, he will orient with his aspiration to the people, guiding to Allah, whereby people interact with his high aspiration and approach their Lord.

The person of first rank does not preoccupy himself with people's defects, but he is preoccupied with his own defects. He does not look at their faults, but to his, until he becomes perfect, as we have mentioned. There, he will be permitted to guide, his signs are heard and his expressions are understood. Whereas if he occupies himself with reminding and preaching

⁽¹⁾ This does not mean detesting paradise, as some people imagine, but it means that whoever orients himself to Allah, should not preoccupy himself with the paradise from the Lord thereof.

⁽²⁾ Cleaning oneself from the permissible is not intended to mean that a person prohibits such to himself, but should not be preoccupied with such from noble meanings and honorable intentions.

people, before reminding and preaching himself, he will not be heeded, but perhaps he will lose both sides: he loses himself, and will consequently lose others.

The Aspirant is not satisfied with revealing and wonders. He is not satisfied save with the All Powerful Divine Majesty, and does not accept an alternative thereof. The Aspirant does not sit except with those higher than him, to benefit and be promoted. And this one inherits the high ranks, whereas the owner of soul sits with those below him to make himself a sheikh over him. This person is always in the lowest ranks, and his soul manipulates him.

The value of man is in his aspiration; and wherever his aspiration is inclined, that will be his destination. Say: (Allah) and run!

2-Acting with Shari'a

He, **May Allah be pleased with him**, said, "Heed my words: If a person grabs the sky, the Throne and ornaments thereof; and went up and grabs existence, do not believe in him if he violates one of Shari'a ethics. What will the reaction be if he violates one of the Prophetic traditions? And what will the reaction be if he violates the obligations? Whosoever enters from Shari'a survives, is successful and saves others {**Enter houses through the proper doors**} [Surat Al-Baqarah: 189].

Shari'a is above us, commanding and prohibiting us. We are under the command of Shari'a. All goodness is in the Shari'a {**Say, "If you do love Allah, follow me: Allah will love you**} [Surat Al-'Imran: 31]. We do know the Shari'a. Shari'a has ordered and prohibited us. We have nothing but the Shari'a.

I am in the Shari'a like a fish in water: if it jumps out of the water, it dies. So am I: if I deviate from the Shari'a, I die. Shari'a fascinates me. Shari'a is the way of my beloved Mohammed, pbuh. The Shari'a is above us, and we do work pursuant to the dictates thereof. Peace be upon you.

With Allah, we must be like hunting hounds: if sent by the hunters, they obey; if reprimanded, they acquiesce; if sent and disobey and reprimanded and did not acquiesce, their prey are not eaten.

If a man is brought to me from the Throne, who does not obey the commands of Allah, and does not prohibit himself from what Allah Has prohibited, I do not recognize him, and is absolutely of no consequence.

The desirer in the state of the course must embrace the ethics of Shari'a.

There is no Shari'a without Verity. Verity and Shari'a are but one, but aspiration is the foremost requirement.

We do not talk with the Shari'a⁽¹⁾. The Shari'a is our guide to Verity.

The man who is really beloved to Almighty Allah, is the one who obeys the Shari'a commands. I challenge that a glad insubordinate ever exists.

Our happiness is to follow the Shari'a. The Shari'a has captivated me.

We must be with the Shari'a, for it is the law of man. The Shari'a has ordered all perfections, and prohibited every defect. No day ever dawns wherein Allah is not present; no day ever dawns wherein no providential law is present.

The sign of the approximated person is that he obeys commands, and prohibits himself from what Allah Has prohibited.

Whosoever truly fears Allah, and acts with the dictates of Allah, everyone fears him and is apprehended by kings and others.

⁽¹⁾ Meaning: we accept it for granted.

Existence is founded on command and prohibition. So is man, for he collects, and is ordered to be a successor to that he collects.

Never Has Allah commanded us with a harmful thing, and never prohibited us from something that benefits us.

The animal does not walk, save with the stick. And we, the accountable, walk with the divine commands and prohibitions. This is the stick that guides us to Almighty Allah.

Almighty Allah has commanded me and commanded you; He has prohibited you and prohibited me. The person who obeys the commands and abstains from prohibitions is of the happy ones. The person who neither obeys commands, nor abstains from prohibitions is of the miserable.

If a person has a personal purpose, then came the Shari'a with the provisions thereof, the man of mundane purpose follows his personal purposes, knowing that Shari'a is contrary to his purposes, except the believer of discernment faith, and such has no personal purposes, but his purposes are to follow the Shari'a.

Be ready for the command and prohibition. There is nothing but the Shari'a: Be honest. Pray. Fast. Do not tell lies. Do not betray. Do not cheat. Do not steal. Do not commit adultery. You must obey the Shari'a in its commands and prohibitions. Do not be a subject to your mind⁽¹⁾. Be a subject to the Messenger, pbuh {Say, "If you do love Allah, follow me: Allah will love you} [Surat Al-Imran: 31] {The Messenger's duty is only to preach the clear (Message)} [Surat An-Nur: 54].

The good deed is a feature of faith. Faith is an intelligible matter, meaning believing in Allah. Many of the Muslims are not affiliated to Islam, save by shape, or name only! Where are the yielding and

⁽¹⁾ This is intended to mean prohibition from following the opinions, which are not supported by Shari'a; whereas acting with the mind to understand Shari'a to reach the intents of Allah and His Messenger, this mind is a subject to Allah and His Messenger. And it is alright.

submission to Allah? We are submitting to the Divine Wisdom {And die not except in the state of Islam.} [Surat Al-'Imran: 102]. We have to return to Allah {But if you revert (to your sins), We shall revert (to our punishments} [Surat Al-Israa: 8]; {And it was a duty incumbent on us to aid those who believed.} [Surat Ar-Rum: 47].

3-Humanity

Caution:

When we call the wordhuman 'man' or 'Adamite,' such is for the good purports and good instincts in him, and for his gathering the highest and sweetest of the human perfection characteristics. If such are reversed, we say that he neither Adamite, nor human, for the human race love the concepts of humanity and Adamism, regardless of their religion, doctrine, color and nationality.

Therefore, human 'man' is not the speaking animal, as the logisticians have alleged, so that with their definition, all the human race are equal, whether, or not, he is human, for the Adamite and the human is the one who owns the human perfections, and with such. Almighty Allah says: {We have indeed created man in the best of moulds} [Sura At-Tin: 4]. Whosoever loses his humanity is a lost man, and whosoever his humanity is killed, he is a killed man, walking aimlessly, and lives in chaos {They are like cattle,--nay more misguided} [Surat Al-'Araf: 179]. As the inner part of man desires and feels water and food, his heart, soul, hearing and eye-sight feel for the human lacking in him! And there is a self-motivation in each Adamite looking for the Truth. If he fails, he suffers from dispersion and deprivation, and perhaps such sufferings lead him to commit suicide!!

The function of the Mohammedan heir is to reinstate the Adamite to his Adamism and humanity, and such is the primordial nature in which Allah Has created people. Our Messenger, pbuh, said, "Every newborn is born in the primordial nature. His parents make him a Jew, Christian or Magus"⁽¹⁾. Our master Al-Nabhan, **Allah be pleased with him**, said: (Allah Hath neither created a Jew, nor a Christian, or a Magus, or an infidel, or an Associationnator, or a distressed person. All such are incidental; Shari'a came to reinstate you to your origin).

He, **Allah be pleased with him**, reminds man with the primordial nature of human perfection deposited unto him. He returns him to such to build his personality. He introduces him to his reality, and takes his hand to the Creator of humanity and Legislator of the laws thereof, until he reaches perfection with him. Thus, he becomes a servant of Almighty Allah, and His successor in His land. And such are just picks from the flowers of his call for humanity⁽²⁾.

He, **Allah be pleased with him**, said: (It is impossible for man to take religion from its origin unless his humanity is perfect: **{We have indeed created man in the best of moulds}** [Sura At-Tin: 4]. Humanity precedes Islam⁽³⁾, and whosoever is deprived of humanity, will not be liable to be a Muslim. The least ethic of humanity: Treat people as you like them to treat you. The highest ethic is to work selflessly. It is from yourself you can learn, know and taste, and within man are joy, science and knowledge imbued **{within it will be mercy throughout, and without it, all alongside will be (wrath and) Punishment!}** [Surat Al-Hadid: 13]. I have never seen a big orbit other than that of man. All the upper and lower orbits are integrated in the orbit of man. The orbit of man provides for them all, and

⁽¹⁾ Authenticated by Al-Bukhari: (1/1456), No.: (1319).

⁽²⁾ From the words of the author.

⁽³⁾ Meaning: Whosoever is deprived of humanity, cannot reach Islam and work with it.

man derives from the Most Gracious {The Most Gracious is firmly established on the Throne.} [Sura Ta-Ha: 5].

Some people say: Man must remove his humanity, for such is man's need of water and food. This is wrong! Humanity is perfection⁽¹⁾, provided that such are under our command, and obey our orders. The True Has created us as humans. Our master, pbuh, judged humanity. He was a human in shape, but a judge, in reality, of his humanity. He became the one in charge in the existence, for humanity becomes under the command of man.

Do you claim that you are but a small (heavenly) body,

And in thee is embraced the greatest world

Man guides you to Allah, and to the Messenger of Allah. The Messenger of Allah is the greatest man, and the guide of servants to Allah. Man is the desire of Allah in His land. Whatsoever exists in man, does not exist in other than him. Everything exists in man. Therefore, none but man is viable for Succession {Nothing have We omitted from the book,} [Surat Al-An'am: 38]. For the People of Allah, the Book is Man⁽²⁾! By 'every man', we do not mean people of souls, but-rather-man of essential humanity {Nay, man will be evidence against himself} [Sura Al-Qiyamat: 14]. Whatever man is, he is an honest man, calls himself to account, has first-class discernment and knows everything. The clairvoyant man is man. Humanity is above all perfections and we must preserve it. Islam will preserve such, for Islam came as a law for humanity.

⁽¹⁾ Meaning: All humanity's attributes and components, like the mind and heart, if are put under the command of Shari'a, they become perfection; whereas if they are put in other than their illegitimate position, such will lead to corruption.

⁽²⁾ Meaning: The Man who is perfected by the ethics of the Book of Allah, and made him have clairvoyance, qs will be depicted in what follows.

Humanity is above angels. The True has created it perfect, susceptible to the good and bad⁽¹⁾. Whosoever abuses and violate the Shari'a, and is inclined to urbanism⁽²⁾, and loves the mundane world, will sever the relation with the Divine Presence. The person who grows a beard and wears a turban, should not commit a violation in the first place, and does not do the permissible save with the intention, and turns it to an obligation, or Sunnah, an optional act, or such like. Humanity collected, or reflected the eye-pupil. All the existence is an eye, and The True says: {Now await in patience the Command of thy Lord: for verily thou art in Our eyes} [Sura At-Tur: 48], meaning: You are the man. You are the light. With you perception is accomplished. We are all 'an eye': the sky, the earth and the Throne. And our master Mohammed, pbuh, is the eye-sight. He is the man.

Conscience is in humanity. Whosoever has no conscience, does not comprehend anything. When man perceives, he does so as befits his human personality. For that reason, there has neither been a greater, nor prettier, or more glamorous, or more complete, or more perfect personality than that of the Messenger, pbuh. Thus, The True praised him, and said: {(His) sight never swerved, nor did it go wrong!} [Surat An-Najm: 17], though {for truly did he see, of the signs of his Lord the Greatest!} [Surat An-Najm: 18]. He did see the greatest signs as befitted his personality; no person could take the course with the great personality, save our master Al-Siddiq, Allah be pleased with him, i.e., the fullest and most perfect course.

In the course and comportment, some of those beloved by Allah become anguished, which is empowered if he returns to his humanity in which he

⁽¹⁾ That is to say, the human aptitude has the liability to the good and bad. If such is perfected by the ethics of Shari'a, it becomes pure good.

⁽²⁾ 'Urbanism here is intended to mean what has been recently introduced to us of the corrupt nations' customs, called 'fashion'. And such is not intended to have the linguistic meaning, as will be depicted later.

has been created ***"Every new-born is born on the primordial nature..."***⁽¹⁾. This issue makes him stronger, and due to people's departure from this human rank, he became a Jew, Christian, or magus. Therefore, The True Divine Majesty Has nothing higher than humanity, for such is higher than everything. Never believe than any person comprehends Islam without humanity. Whosoever is inhumane has no aptitude to become a Muslim⁽²⁾, even if he prays and fasts!

Angels are more honorable than man, and man is more perfect than angels. Man's perfection puts things in their place with the Divine Command, not with his mentalities. The owner of perfect humanity does not require miracles, because { **As also in your own selves; will ye not then see?** } [Surat Az-Zariyat: 21]. All perfections exist within man, He was intended to guide people to the perfections of Allah.

The sane person does neither commit a minor, nor a major, violation. Whosoever is an unbeliever, has no humanity. He has never a capital. He has no strength. The man who does not submit to Allah is far away from his reality, as well as from his morale. Islam is a Divine law for humanity, and man is happy as long as he is within this law, and miserable as long as he is an outlaw. Islam is a Devine Light embracing all perfections. Islam is a preserving rank that preserves you, as well as preserve from you.

We are obliged to preserve humanity. Islam preserves it. Islam came as a law for humanity. Nothing higher than humanity exists. It is higher than angels. The origin in man is humanity and not Islam { **we have indeed Created man in the best of moulds.** } [Surat At-Tin: 4]. Whosoever has no humanity, has no aptitude to accept Islam. Treat people as you like them

⁽¹⁾13. Authenticated by Al-Bukhari: (1/465), No.: (1319), and Muslim (4/2047), No.: (2658).

⁽²⁾Meaning real Islam, not the nominal Islam, Like that of the hypocrites. Almighty Allah says: {The desert Arabs say, " We believe." Say, " Ye have no faith, but ye (only) say," We have submitted our will to Allah." [Sura Al-Hujurat: 14].

to treat you. If you do not wish people to speak meanly of you do not speak meanly of them. Man cannot take religion from its origin and with its reality, save he is with perfect humanity.. There is succession in man, with an aptitude to be the Successor of Allah on Earth. All aspects of knowledge exist in this man, and he commands and prohibits. This is the man who derives from his Lord {they were youth who believed in their Lord, and We increased them in guidance.} [Surat Al-Kahf: 13].

When man's veils are depleted, he appreciates the rank of succession, which Allah Has bestowed on him. Man is great, collector. Royalty is in man. Jinni and Satanic aptitudes are in man, as well as animalism, vegetation and inorganic substance aptitudes! The animalistic man, whichever overcomes him, will have dominance. The prevailing trait will emerge. The highest is human, which guides you to Allah. Succession does not exist, save with man, not the angel or otherwise, but the angel becomes a student to this man, and benefits from him aspects of knowledge unknown to him {We have created man in the best of moulds} [Surat At-Tin: 4]. {Say: "Allah (sent it down)": Then leave them to plunge in vain discourse and trifling} [Surat Al-An'am: 91]. Who makes us reach Allah is the one who has reached Allah {I will Create a vicegerent on earth.} [Surat Al-Baqarat: 30]. {He is the One Who sends to His Servant manifest Signs, that He may lead you from the depths of Darkness into the Light} [Sura Al-Hadid: 9].

Thus he, Allah be pleased with him, reminds man with his humanity, and introduces him to Islam: the law of humanity that is founded on bringing benefits to people, and repulsing negativities from them. It protects and preserves their five necessities: religion, honor, soul, assets and mind. There is almost nothing in humanity unless within it, as well as nothing in Islam outside such. And from such humanity emerged; from it, such is

distributed, and is governed in the light of the command and prohibition thereof.

|*****

4-Building of personality

Caution:

A person may build an entire city, or obtains a number of degrees, and authors tens of books, or gets patents of a lot of inventions, or flies in space ships and reaches the wonders of discoveries. Nevertheless, he overlooks preparation of his personality, and ignores perfections.

Many of those working in reformation are concerned about the righteousness of the nation more than his concern about reforming himself. He ignores his being a block in its monument. Whosoever fails to reform himself, will fail to reform others. By this loss occurs, the nation has been dispersed, as the reformers thereof are dispersed, and has been dominated by merciless persons. Therefore, we affirm that building the personality is the most important. If man gets a truthful mentor and an honest advisor, who takes his hand to the survival shore, and posts traffic lights on the road of right, the required outcome will occur.

Due to the fact that most of Muslims today are but shapes without purport; the difference is considerable and the distance is extensive between the Muslim and Islam, as is depicted by the difference between the lion's image and the reality thereof. Thus, we are obligated to look for our humanity, primordial nature, Islam and personality. We shall give the competent persons their roles. The Messenger of Allah, **pbuh**, said: "**Give**

every craft to the most efficient of craftsmen"⁽¹⁾. We go to a physician to guide us to the medication: He draws for us the action plan for building the personality, as a military leader draws a plan for his soldiers in the battle-fields of Jihad, for the personality is inoculated and fed by meeting the affecting personality. All such is done by way of sitting together, exchange of topics, consideration, saying, acting, as well as the status, morals, movements and quietness. All such are not blended except the Prophets heirs. The scholar who does not work with his knowledge will not be the right person for this task, because he has not advised himself, and how will he advise others. Almighty Allah says:

{Obey those who ask no reward of you (for themselves), and who are themselves guided.} [Sura Ya-Sin: 21]. Those are the guided that are not self-interested in calling the Creation to Almighty Allah. They put man on the road of the following, and tie firmly his link with the 'motor' of servitude to Almighty Allah. Hence man with them turns, in moments, from miserable to happy, from an enemy to a friend and from distant to close. Such has been the affair of our master Al-Nabhan, **Allah be pleased with him**, with his friends.

He, **Allah be pleased with him**, has never authored a book! When he, **Allah be pleased with him**, was asked about the reason, he, **Allah be please3d with him**, responded,"My authoring is depicted in my brothers" meaning his students and disciples. Such are from the effects of the Mohammedan heritage, for the Messenger of Allah, **pbuh**, did not author a book, but raised personalities and created a nation.

Some people may need more clarification about the personality. A question crosses their minds, "What do you mean by 'personality'? What are then specifications thereof?" We respond,"It is not intended to mean

⁽¹⁾ Kashf Al-Khafaa (1/134)

the height, width and weight of man, nor his origin, branch and color. It is intended to mean the man who obeys the commands of Allah, and desist from His prohibitions. Hence, he will not be an abandoned word, or a stone in a desert, but he will be the man who plays his role in whatever pleases Almighty Allah in the spheres of life. He will be promoted with piety, love, following, sciences, comprehensions and spiritual conquests; he carries the purports of awakening,, alertness, live conscience and change to the best in the self, home and society; he takes the opportunities of night and day with stands that approximate him to Almighty Allah; he is not affected by the environment, circumstance and current⁽¹⁾.

Our master Al-Nabhan, Allah be pleased with him, said,"We want to give you the reality of personality. The personality is command and prohibition. A man of personality never disobeys Allah"⁽²⁾.

Personality stems from the mind⁽³⁾, for such does not die or deposed; it is feared by humans and Jinni, and is glorified by angels!

Personality is not annihilated. It stays in this world, the intermediary place and the Hereafter.

A man of personality is not affected by the environment, but affects the environment. He is Magnificent and deserves servitude.

A man of personality is the companion of the Divine Presence.

Islam is not carried, save by the man of personality. Some Muslims fast, pray, cheat and betray, so people curse all those who fast and pray because of him, and he will bear the sin, and vice versa!

Faith is as befits the personality; the rank is as befits the personality.

The personality feeds from the Messenger, prayer and peace be upon him.

The man of a selfish personality follows fanaticism, whereas the man of spiritual personality follows the truth.

⁽¹⁾ From the words of the author.

⁽²⁾ Here, it is intended to mean the perfect personality.

⁽³⁾ 'Mind' here is not intended to mean intelligence, but wisdom.

Integrity stems from the personality; personality does not stem from integrity.

The religious-knowledge carrier personality must be greater than the rank and religious knowledge, for the latter is like a sword, and whosoever does not protect his sword, the sword will not protect him.

The personality rejects urbanism, which does not disgrace defects, nor prohibits the illicit.

Comportment is not quested, save by the man of personality.

Man takes as befits his truthfulness, i.e., as befits his personality.

The outcome of man is his morality, not his deeds. If his deeds are acceptable to Allah, such will be embraced in morals. A man of personality does not abuse moral. Man's life is with good treatment.

Honesty stems from personality. A man of an outstanding personality does not tell lies, steal, backbite and is never a cuckold. He has no regard for urbanism.

The great Educator educates personalities, as well as ranks; he never has a rank⁽¹⁾, even The Reliever Does not Judge him!

Slave of rank and slave of knowledge.. Nay, Nay! Like: Woe to te slave of Dinar; woe to the slave of rank, or knowledge; woe to the slave of wife.. the personality is a slave {Glory to (Allah) Who did take His Servant for a journey by night.} [Surat Al-Israa: 1]. when he saw the Grand Manifest Signs, he said: {(His) sight never swerved, nor did it go wrong!} [Sura An-Najm: 17]. His heart is with The Eternal, His Divine Majesty, whereas he does not care for the recent. The man of rank is carried, whereas the man of personality is the carrier. He is all in all. He is the assigned. He is in charge. When our master Omer, Allah be pleased with him, became Prince of Believers, he shouldered the responsibility, and everything in the country was required from him, for if an animal was

⁽¹⁾ Meaning that he is in permanent upgrading.

lost in the desert, he was responsible for such! That was correct, for when he first assumed the Caliphate, he stayed up night and day. HE managed the Caliphate's affairs during the day, and at night he used to walk investigating the whereabouts of the widows and the disabled. Once, he saw a loaded caravan; when they downloaded their merchandize, they slept. He stayed in guard up to the dawn call for prayer. He woke them up and told them to care for their camels. He did all such, because he deemed himself in charge, for if he did not envision being in charge, he would not be a man of personality. A man of rank has no responsibility' whereas the man of personality has the responsibility of the slave of Allah. Allah is Greater than the Great. You do not commence the prayers, save with the Greatest: Allah the Greatest. This is the man of personality, responsible for every issue! "O My Lord! Guide my people for they know not"⁽¹⁾. They never supplicate against anybody. There has neither existed a Sage, nor a Messenger, who ever supplicated against anybody, not even our master Noah. Our master Noah knew that they would remain infidels, so he supplicated against them, in order for their sins not to increase. It is impossible for Gnostics to supplicate against any person whatever he has done to him,"O my Lord! Guide my people for they know not."

Personality is not realized save with eating the licit, for whosoever eats the licit without pretension on his part, Allah will preserve his hearing, eye-sight, tongue, genitals, stomach, leg and hand. Why do you not eat the Licit? Why do you not eat a little? Make yourselves become familiar with the little Licit. After piety, there is friendship. Almighty Allah says: {Friends on that Day will be foes, one to another, except the Righteous.} [Sura Az-Zukhruf: 67]. It is neither the first piety, nor the second piety, but the third piety is the domain of the people of The Essence. Such cannot be, save with the third piety.

⁽¹⁾ Authenticated by Al-Bukhari (3/1282), No: (3290).

In the first and second, the soul is unrefined and impolite; and any person with an unrefined soul, due to a fit of rage will have nothing remaining to him. He will actually be up-rooted.

|*****

5- Piety of Almighty Allah

He, *Allah be pleased with him*, said: “Piety means prevention, and it is of three ranks: The first is piety of Association; the second: piety of sins; the third: piety of other than Almighty Allah.

We must know how we become pious of Almighty Allah. Prevention is not to go contrary to Allah. If we work as Allah Commands us, such will lead us to Allah; whereas if we sit with the liars, we will act like them. Where is the mind which conceives what Harman and what benefits him? We must testify that such companionship demeans us from our reality, and makes us commit the violation. If we abandon violating the Shari'a, we will find things as they are. We will find that life is immeasurably more beautiful than death. Many people desire death. May Allah preserve us from such! I find that very strange. They think that if they die, they will be relieved. By Allah! There is no relief! You die as to what you have lived; you will be resurrected as to what you have died. Where is the way out? The glad person here will be glad there. Here, in the grave, beyond the grave and in Paradise, wherever he is; for The True is with us wherever we are and looks at us, and we consent to His Glorified Divine Majesty. Therefore, the People of Allah say, “Be with Allah, you see Allah with you⁽¹⁾. If we are with Allah, He commands us and we obey; He prohibits us and we obey, we see things with Allah. Allah is always with us, in everything,

⁽¹⁾ First half of the first line of a poem by Abdul Ghani Al-Nabolsi, and its completion: And abandon all people, and beware of your greed. It is of thirteen lines. See: Majma' Al-Hikam wa Al-Amthal fi As-Shi'r Al-Arabi/chapter 10, section of 'R' letter.

for you do not have a will of your own any more. There are no two wills. Before man becomes perfect, his soul is incomplete. He thinks that he has a will; that he has an existence and has dominance..No! If The Almighty True loves a servant in the course, He Contradicts, reverses him and Does not give him his desire! Some people say: Praise to Allah. He gives us whatever we desire. This is cunning! Praise to Allah. He does not give me whatever I desire. This is the greatest bliss. No two wills exist {But ye will not, except as Allah wills} [Surat Al-Insan: 30]: You do not have your will as you desire, but until He wills so, then you will have your own will. Nothing at all remains to us! {If there were, in heavens and the earth, other gods besides Allah, there would have been ruin in both} [Surat Al-Anbiyaa: 22].

The person of the second piety, i.e., piety of sins, has a sign: He never accompanies the Foremost. He neither accompanies them, nor goes to them. If the Foremost come, they become his followers. He leaves his foremost friends, and of one of them is honest, he comes to him, becomes his student and submits to him. Friendship remains.

If you commit a minor or major sin, such will be akin to darkness and a veil between you and the All Merciful. We must repent and ask for forgiveness. If you truly repent, light comes to you {For Allah Loves those who turn to him constantly.} [Surat Al-Baqarat: 222], the light of love. The light detects. He detects himself: He himself sees the moral dirt, as it is seen by the People of Allah {And on the Heights will be men who would know everyone by his marks} [Surat Al-A'raf: 46]; they see inside everyone. The Messenger, **pbuh**, said, "*Whosoever has an intimate thought, Allah will make him wear the cloak thereof. If it is good, he will be good. If it is evil, he will be evil*"⁽¹⁾.

⁽¹⁾ Mu'jam Al-Kabeer, Al-Tabarani (2/171), No.: (1702).

Then the third piety: it is for the particular of the particular; this is the piety of other than Allah {Know, therefore, that there is no god but Allah} [Surat Mohammad: 19]. The other god than Allah is like the shadow. The shadow is a follower that has no movement at all, until he becomes a real unitary Gnostic. The owners of such are few in the world. No two of such ever existed in the world. There has always been one thereof. Even at the time of our master Mohammad, pbuh, it was the Messenger, pbuh, only, nor our master Al-Siddiq. After the Messenger's demise, it was transferred to our master Abu Bakr Al-Siddiq, Allah be pleased with him.

6-Course and comportment to Almighty Allah

He, Allah be pleased with him, sais: The course is breaching and shredding the veils between the slave and his Lord, not the course from one place to another.

There are two kinds of veils: the luminous veil and the dark veil.

The luminous is the love of paradise, reward, degrees, nymphets and palaces.

The dark one is the love of wife, children, assets, leadership and such like. The person of high aspiration does not direct his aspiration to rewards, or nymphets, or degrees, but to Almighty Allah, and is not content with a substitute thereof.

One of the blessings of Almighty Allah upon us is that He made all veils incidental, not original. The Messenger, pbuh, said, "*Every new-born is*

born on the primordial nature; his parents make him a Jew, a Christian, or a magus"⁽¹⁾.

Who delivers the course to Allah with the heart of a person coursing to Him, is Almighty Allah; and had it not been for Allah, he would not have coursed to Allah.

Comportment is higher than the road, and comportment is not quested save by the people of personality. The verse about the comporting persons is the same as the hypocrites' verse. Almighty Allah says about the hypocrite: {Deaf, dumb and blind. They are void of wisdom} [Surat Al-Baqarat: 171], i.e., deaf from the True; dumb from the True and blind from the True, for they do not comprehend the True. Contrary to such are the comporting persons. They are deaf from other than the True; dumb from other than the True and blind from other than the True, for they do not comprehend save the True.

{O ye who believe! Shall I lead you to a bargain that will save you from a grievous chastisement?} [Surat As-Saff: 10]. Our master Mohammed, **pbuh**, was the Seal of Prophets and Messengers. There is no prophet after our master Mohammed, **pbuh**, but there exist Mohammedan heirs in every era, who represent our master Mohammed, prayers and peace upon him. They renew to this nation its religion. Therefore, you believe in the Perfect Mohammedan Heir, who represents Islam, and takes from the Messenger of Allah, **pbuh**. Take from me. By Allah! I do advise you, as I have advised myself. I am truthful and all my words are truthful, as well; as the taste of a verifying and scrutinizing person, which must occur. I have no unverified reports.

The habit with the Almighty True with His servant has been that whenever the man desires or loves, He must tempt him as befits his desire to such, as well the inclination of his heart. The comporting person does

⁽¹⁾ Authenticated by Al-Bukhari (1/465), No.: (1319), and Muslim (4/2047), No.: (2658).

not exit from the World of Royalty to the World of Permanent Sovereignty and in his heart an atom of inclination to the World of Royalty. Also, he does not exit from the World of Permanent Sovereignty to the World of Divine Empire, and in his heart a Savor from the World of Permanent Sovereignty, and so on. The comporting person does not move transfer from a rank to higher one and there is an inclination in his heart to the former.

Ladder of Comportment: Purity, contentment, blessing and Gnosticism.

In the beginning, the comporting person renounces money; he withdraws, or escapes, from the mundane world. His sign is that he secludes himself from people. He does not like to talk, or hear, or see; if he preserves these three, he utters wisdom, and becomes sincere to Allah. One of the bankruptcy signs is keeping the people's company⁽¹⁾. The People of Allah say:

Boycott those you have befriended in the days of distraction. Boycott them forever. People of distraction have nothing but mean things. He who never boycotts, does not befriend the beloved.

If I had bad companions, and after that I found the people of Allah, I will never be able to sit with other than the friend of Allah. I do boycott those I had befriended in the days of distraction. It will be a great bliss if he boycotts them whosoever they are: his spouse, mother, father, sister, or peers, for he who never boycotts, does not befriend the beloved. He boycotts those of bad morals. Whosoever desires Allah, initiates the boycott, not them. Nay, Nay! You are elevated. You are luminous. You have a light with which you discern, comprehend and balance matters; whereas the other does neither conceive, nor comprehend (no light or mind). It is obligatory that you are the one to boycott, for Allah is your desired.

⁽¹⁾ From the statements of Abu 'Ali Al-Shibli. See: Al-Risala Al-Qashiriyah: 50.

The honest desirer is the son of a self and a heart; the disciple is the son of knowledge and mind.

The spiritual itinerary is for the truthful, but not for the one who comes first.

Whosoever comports to Allah, can never do so with a habit prevailing over him, until he overcomes and controls all such habits. If you are unable to change one of your habits, how will habits be violated for you?

The success of all our comportment is granted by Allah. He has granted us the success {And my success (in my task) can only come from Allah.} [Surat Hud: 88].

The comporting person does not belong to a party, nor is he a fanatic. He, rather, loves the Right wherever it is, and hates futility wherever it is.

The son of the course always calls himself for account. He weighs the word, and utters the beneficial and the most beneficial. He neither tells lies, nor betrays, or cheats, or telltales, or backbites, or eats the illicit.

The comporting person tastes everything tasted by the Messenger of Allah, **pbuh**, save the prophet-hood and the Message of Legislation!

There is no halting ever {Therefore, when thou art free (from thine immediate task), still labor hard. And to thy Lord turn (all) thy attention.} [Surat Al-Sharh: 7 – 8].

The comporting person never heeds people and whatever they say about him, as long as he adheres to the provisions of Shari'a.

Never think that reaching Allah is through hunger.

Backbiting, slandering, telling lies and falsehood, men's looking to women and women's looking to men, all such harden the heart.

Comporting to Allah is not associated with the abundance of deeds, but with your truthfulness in such.

The desirer's heart is pure, and his soul is sanctified.

The desirer does not say to his Sheikh, "Why?" He is just like our master Ismail, **peace be upon him**, when his father said to him: **{I have seen in a dream that I offer thee in sacrifice}** [Surat As-Saffat: 102], and Ismail said to his father: Enshrine me. Do not look to me.

Allah is my Witness. Allah Sees me. Allah is with me. These words are the spirit of the Course.

The comporting person is like a seed before sowing. It must be buried for a while⁽¹⁾; if it is buried, **{it growth seven ears, and each ear has a hundred grains.}** [Surat Al-Baqarat: 261], but the seed that is not buried in the ground will be drifted by air. That is, whosoever implements my words must be isolated. Isolation is exactly like regimen. If you go to a doctor, he will prescribe a regimen for you.

Comportment is commenced with majesty, then beauty, then perfection. Perfection positions majesty in place and beauty in place. Majesty is educating, but beauty has cunning.

The truthful desirer knows what is in his Sheikh's heart, and what he will speak about. When I look at a truthful desirer, conquest comes to me.

We want two things from you: Orientation towards Almighty Allah, and soundness of belief.

When a desirer comes to his Sheikh, he does not knock the door. This is the truthful desirer.

By Allah, my sons! I do guide you to what makes you happy in this world and in the Hereafter, to your gladness, happiness and felicity.

Wherever the truthful desirer walks, he does not see other than his Sheikh before him.

Balance of the comporting person:

First: In the love of mundane world and pounds, the world took a lot of the dignitaries

⁽¹⁾ That is, by isolation from the unanxious.

Second: In the love of women, or the love of men for the women.

Third: In the love of the Soul: The last which emanate from the Veracious are the love of leadership, as well as the love of the soul.

Man takes as befits his truthfulness, i.e., as befits his personality.

The truthful takes care of his soul. His soul is forefront. Advise yourself.

Give me truthfulness and take whatever you want.

Truthfulness of the tongue; truthfulness of the heart; truthfulness of the eyes;; truthfulness of the ears; truthfulness of each atom of man's atoms.

A five minutes truthfulness is faster than the spiritual struggles of forty years. The Existence is founded on truthfulness. And the 'truthful' is an innate name with the characteristic of reckoning.

'The Truthfulness' is the name of the Greatest Allah. Give me truthfulness and take whatever you wish.

The truthful has the peculiarity of reckoning. He calls himself to account, as from that of the tongue, hearing and eye-sight, then the hand and the leg, until he reaches the imagination. After that, no bad thought ever remain with him.

Trust in Allah is one of the ranks of the Course. He never asks from anyone.

The comporting person is deaf, dumb and blind to other than the beloved. Thence, the comporting person is addressed as insane, plundered and attracted. Yes! He was plundered from their habits; became insane from their conditions; attracted to his Beloved and does not see other than Him. No one becomes acquainted with the divine cognitions, except the one whose all states have changed. Whoever wants to comprehend the states of grand men, he should accompany, blend and be polite with them.

The desirer benefits from his Sheikh as befits his orientation to, and belief in, his Sheikh, not with his vocal request.

A lot of people come and are satisfied with this company. They never work! They laugh with those who laugh, joke with those who joke, and come and go. Nay! Those have not yet become of the people of the chain. They are neither counted, nor written, as such at all! We ask Allah to write them!

If there are two persons, the first of whom imitates as from the start, while the other imitates at the end. Whoever imitates at the end is one hundred percent in danger, not ninety-nine, but one hundred percent! Is he not shy? Is he not ashamed? He did not know the light of his Sheikh!! If he has known the light of his Sheikh, he would not have imitated him at the end. He is unable to, and cannot, do so at all.

I find it very strange that a person questing Allah has a sin!

When a man orients himself, in the beginning, to Allah and the People of Allah, he feels heavy and greatly anguished! And this vanishes gradually. Then subtlety, knowledge, comprehension and taste are imbued in him, as if his heart and all atoms of his being are laughing.

Zeal is the corner-stone of the Course and Comportment.

The truthful in the quest abstains from people, and abstains from the mundane world, prior to anything. He sits at a distance from people. Zeal means not to sit and mix with people. Zeal is the corner-stone of the Course and Comportment. Our master Mohammed, **pbuh**, went, first of all, to Hira Cave. He left people and the world. Our mistress Khadijah baked some cookies for him to take with him to Hira Cave. He stayed there for two, three, five, ten and twelve days. This is with whosoever said that he was truthful. This became with all of us. It is obligatory to keep away from the people, for people are sunk in backbiting, slander, telling lies, betrayal and cuckolding.

We must preserve our hearing, eye-sight, tongue, heart, hands and legs so that they are all clean, in order that we become light. The truthful does

not commit violations. He can never be comporting with a habit governing him. He will be comporting when he overcomes all the habits without exception. O Our Lord! This person is of the comporting people, As long as a habit govern him, he can never take a step forwards! Do not be preoccupied with what does not concern you. Everything does not concern you, save The True **Divine Majesty**. And orientation towards something, anything is a veil from Allah. The origin in the way is to accompany the authority with you wherever you are. The way is entirely decorum, and decorum does not come save from the truthfulness of the quest. Decorum must be your description, the description of your selves. Even with the non-decorum, treat the young and old with decorum. Man must reach a rank wherein he becomes all decorum, and treats all people with decorum. It became evident that this person has qualified for comporting to Allah. However, the non-decorous is never viable for comporting, even if he prays and fasts all the day and night. All such does not benefit him unless he adopts decorum. Almighty Allah does not give His Beloved and Friends as befits their deeds, but as to the amount of decorum. The truthful person is preoccupied with his Lord. This is a peculiarity of the male and female truthful persons {**In the case of those who say, "Our Lord is Allah,"and, further, stand straight and steadfast, the angels descend on them (from time to time) "Fear ye not!"(they suggest), "Nor grieve!"**} [Surat Fussilat: 30]: Righteousness, righteousness, pursuant to which his heart is replete with lights. His heart became the abode of purity and accepts the light. If someone wants to contemplate the secrets abound in the Existence, he should neither have an inclination, nor an orientation to anything at all, in order to be pure so to conceive the secrets of Existence. Existence is all secrets, which are conceived by the people of Purity and the People of Light. However, the person who is oriented towards his eating, drinking or attire, has a cruel

heart, and does conceive anything, for the heart cannot accommodate the two.

The way is comprised of two ways, with no third⁽¹⁾. Understand you the people of the way, and the people of the course. It is either a Shazaliah, or Ghazaliah. The Shazaliah is the way of love, and it is for the people of premeditation, whereas the Ghazaliah is the spiritual struggle, hardening of souls, disclosure and all types of hardship. The Shazali is immune to danger, because he knows nothing save love, and his heart is attracted. If a plant, an animal, or substance addresses him. He never looks or turns his head. The end of the way of the people of spiritual struggle, is the beginning of the way of the people of love. Almighty Allah says: {**And those who strive in Our (cause), we will certainly guide them to our Paths**} [Surat Al-'Ankabut: 69]. The spiritual struggle makes us reach the way. Whatever is achieved by the person of spiritual struggle by hardship and in long years, is achieved by the person of love in a moment. The Murshid has two persons: the first is engaged in spiritual struggles, whereas the other's heart is preoccupied with love. The latter precedes the former with the deeds of heart, such as love and attachment, by thousands of years, for the person of love is flying, whereas the person of spiritual struggles is walking. The Ghazaliah: the spiritual struggle, hardening the soul and disclosure. The person of disclosure is luminous, and is addressed by substances, animals, plants, as well as all things, even his cloak tells him everything and speaks with him. If such occurs to you, do not be scared! You have done good deeds, in sincerity to the True, so He clarifies to you, so that He enhances you and strengthens the weak. However, the strong does not need charisma. Charisma is righteousness.

⁽¹⁾This is with respect to the itinerary and purport. Each way that comports its follower the approach of love is of a Shazali itinerary though it has its peculiar name. And each way that comports its follower the approach of struggle and hardening of souls, it is a Ghazaliah, though it has another peculiar name.

Righteousness is real charisma. A person asked us: Which of the two ways is safer, stronger and more intact? We responded: The Shazali is actually closer and more intact. He is not at risk. In the Ghazaliah, he is at risk. If Allah grants him success, he will be afraid for. Beware of the Ghazaliah way, O people of spiritual struggle a hardening of souls, except the one who has an authority. He should not be afraid, even if the skies and the earth crushed on him with tests. He should not neither be afraid, nor care, for such have free action. The catastrophe, all the catastrophe, will be if he comports the Ghazaliah way by himself, and Is granted success. Perhaps he will lose his mind, or such is ruptured, or is inflicted with something. And this is Affirmative! Any of you should beware of engaging in spiritual struggles without an authority. And the authority should be strong, upright, honest, as well as truthful, and is feared by all types of devils. If the devils do not fear him, they will take him and his authority! However, you should not do such of your own mind. A lot of people eat with a balance⁽¹⁾; their eating, sleeping and drinking.. No objection! A fundamental condition: All such should be with the permission of the authority, and higher that such: with the command of the authority. Even the permission may, perhaps, have some of the Divine Cunning⁽²⁾. But there is no cunning ever in the command. If he commands him, he should not be afraid. The authority is the heir of the Messenger of Allah, **pbuh**, and we follow him in all matters, and in all affairs. We do not desire, save what he desires. We become his eye there. We adopt ethics and prepare ourselves for the Messenger, **pbuh**, for no one knows the Greatest Messenger, **pbuh**. They think that he was an ordinary person.

⁽¹⁾ Eat with a balance: they set for themselves measurements and rules to take the course of the spiritual struggles by themselves, with no authority.

⁽²⁾ Because the purpose of the person asking for permission that the authority agrees with what he desires. He formulates the question, and submits the introductions that necessitate the authority's consent. Hence, he will be committing ruse to his authority, and he treats him cunningly and gives him the permission. This is the content of his explanation of this word, may his secret be sanctified.

No! He was not an ordinary person. He was the Successor of Allah on the earth, but we should consider the first cause. Almighty Allah says: {Enter houses through the proper doors} [Surat Al-Baqarat: 189]. The Messenger, pbuh, is the door to Allah. And the door of the Messenger is the Gnostic authority, not the imposter, for the imposters in the world are too many. We, rather, mean the truthful Gnostic, the follower and the absolutely ingrained in his beloved, has no existence at all.

I do not say that the way is Ghazaliah and Shazaliah, but I say: according to the taste. The desirer may be a Ghazali, with a Shzali taste, or A shazali with a Ghazali taste. Here is depicted the benefit of the Gnostic Murshid, who knows the tastes of desirers. He commands one of them to fast, another to do remembrance, a third with service and spiritual struggle and a fourth with contemplation and retreat; according to the taste and aptitude of the desirer. Ten persons came to the Messenger of Allah, pbuh, with a question about the best deeds⁽¹⁾, and he gave each of

⁽¹⁾ The ten answers are:

1. It was reported from Abu Hureirah, Allah be pleased with him, that the Messenger of Allah, pbuh, said, "The best deeds to Allah are: undoubted faith, a conquest without betrayal in the loots and an acceptable pilgrimage." Sahih Ibn Hibban (10/457) No.: (3129).
2. Abu Zarr reported saying, "I said O Messenger of Allah! Which deeds are the best?" He said, "Belief in Allah and Jihad in the way of Allah." Sunan Al-Nisa'ie (6/19), No.: (3129).
3. Ibn Mas'ud, Allah be pleased with him, reported saying, "The Messenger of Allah, pbuh, said, "The best of deeds is prayer on time, and benevolence to parents." Authenticated by Muslim (1/90), No.: (85).
4. Abu Hureirah, Allah be pleased with him, reported saying, "The Messenger of Allah, pbuh, said, "The best of deeds is to make your believer brother happy, or pay his debt, or feed him bread." Shu'ab Al-Iman, Al-Beihagi, (6/123), No.: (7678)
5. Abu Hureirah, Allah be pleased with him, reported saying "The Messenger of Allah, pbuh, said, "The best of deeds after believing in Allah is befriending people." Al-Mu'jam Al-Awsat (6/156).
6. Abu Sa'id, Allah be pleased with him, reported saying: The Messenger of Allah, pbuh, said, "The best of deeds is earning from the licit." Kasf Al-Khafa (1/57).
7. Anas ibn Malik, Allah be pleased with him, reported saying: The Messenger of Allah, pbuh, said, "The best of deeds is knowledge of Allah. With knowledge, little and a lot of work benefit you. With ignorance, neither little work, nor a lot of work benefit you." See: Kanz Al-'Ommal (10/253), No.: (28631).
8. Abu Zarr Al-Ghifari, Allah be pleased with him, reported saying: The Messenger of Allah, pbuh, said, "The best of deeds is love in Allah, and hatred in Allah." Sunan Abu Dawood, (4/198), No.: (4599).

them a different answer, in order to complement the shortage he has. That was the wise man.

|*****

7. Knowledge and work

He, Allah be pleased with him, said:

There are two categories of people, either ignorant or knowledgeable, seer or blind. The Messenger, pbuh, said, "Quest of knowledge is a duty upon each male and female Muslim."⁽²⁾

This is one of the total duties, for man is in need to find out the Kiblah, to be guided to Allah and to everything beneficial to him. He must remove his ignorance with knowledge. If he is blind of eye-sight, he is excused. He should ask people and they guide and inform him. If he is blind-minded, God Forbid! Allah does not blind his mind. Allah never creates a blind-minded, but the orientation of such a man is towards the world, towards the mean thing. This is blindness and the greatest veil. His orientation is towards other than Allah, to other than what benefits him in the world and the Hereafter. But some of them do not care; they are devoid of good deeds, and 'sabahlal' (arrogant) to people. Say, "Allah Akbar, may Allah have mercy on you" Such have neither knowledge, nor taste, or comprehension, or discernment.

9. Abu Al-'Alaa ibn Al-Shakheer reported saying: The Messenger of Allah, pbuh, said, "The best of deeds is good manners, and not to be enraged if you can." Kanz Al-'Ommal (2/863), No.: (875).

10. Ibn Omer, Allah be pleased with him, reported saying: The Messenger of Allah, pbuh, said, "The best of deed to Allah is the dawn prayer, on Friday, at the mosque." Shu'ab Al-Iman, Al-Beihagi, (3/115), No.: (3045).

⁽²⁾Mu'jam Al-Awsat, (1/8), No.: (9).

The purpose of questing knowledge:

Knowledge is not for the sake of material gain. Whosoever uses his religion for subsistence is far away from Allah. He has no acceptance. Allah does not accept him. His heart is corrupt {for Allah guideth not a rebellious people} [Surat Al-Mai'da: 108]. Rebellious here means corrupt. If man becomes corrupt, his soul will be corrupt, and he neither perceives, nor comprehends. The scholar must learn religious knowledge, because Allah has commanded him to do so, so that he removes himself and others from ignorance, as well as worship his Lord manifestly. All his affairs are manifest and verified. Imam Sahfi'ie, Allah be pleased with him, said, "There is no goof in whosoever does not love religious knowledge; you should neither be acquainted with, nor befriend, him." This is a fact.

It is neither possible, nor permissible, to stand with, or befriend an ignorant foolish person, for he loves ignorance. We never befriend, or humor any person if he does not love religious knowledge. We do not mean the materialist scholar, but we mean the beloved to Allah scholar, for if he has not loved him, he would not have granted him the religious knowledge.

The Messenger, pbuh, said, "Religious knowledge is the generosity of the person who has no generosity." Religious knowledge is entirely generousities, from its beginning to its end. A scholar with a hungry neighbor and does not feed him? A scholar who sees a person in need, and does not assist him as per his capabilities? If this other scholar is a materialist, who collects pounds, he is of no concern to us.

The Prophet, pbuh, said, "If the scholars- and jurisprudents in another report- are not friends of Allah, then Allah has no friend." This is not achieved by studies. There are poles and friends of Allah, who know all the religious knowledge, which they have attained by means of piety {So

fear Allah; for it is Allah that teaches you. And Allah is well-acquainted with all things} [Surat Al-Baqarat: 282.]. Call yourselves to account in the small and big deeds, which will give you religious knowledge from Allah, not from you, or from studies. He may be an illiterate person who does not read and write {And for those who fear Allah, He (ever) prepares a way out. And He provides for him from (sources) he never could expect.} [Sura At-Talaq: 2 – 3]. The science of piety is pure and mature. And there is a third science: the Divine Science. The person of the second piety may, or may not, reach the Divine Science. The person of Divine Science is a slave with an expansive mercy. The hearts of the People of Allah are all mercy. The Merciful is the Wise. The Wise is with respect to the attribute of divine presence. However, with respect to us he is the sane of perfect intellect; the first intellect, not the second intellect, which manufactured the rocket and satellite, who persists in his infidelity, perversity and telling lies. However, the first intellect, whom the philosophers say about him on the Day of Judgment {Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire! They will then confess their sins; but far from Allah's mercy are the Companions of the Blazing Fire!} [Sura Al-Mulk: 10 – 11]. The second intellect is the intellect of substance, invention and otherwise. O inventor! Know who has granted you success to invent. You had been ignorant, and Allah granted you success. The people of Allah have light. They attribute to Allah every bounty they get {But the Bounty of thy Lord – rehearse and proclaim!} [Sura Ad-Duha: 11]. He knows that he had not this bounty he has been characterized with. He had been ignorant, and became a scholar with light, with clairvoyance, comprehension, taste and balance. He weighs the small and big items, as well as his rights and obligations. He completely performs his obligations. He effaces part, or all, of his rights, as is commanded by his light, which has given him the

balance. He does not slander anybody, even all people slander him. He does not retaliate. The ignorant person says, "As long as they slander me, I slander them!" Nay! Nay! "Backbiting is worse than adultery"⁽¹⁾. Backbiting is telling about your brother whatever he hates. Even praise is considered backbiting if it harms man! If you praise him of what he is worthy, and against his wishes, for he does not like to reveal his good deeds, it is considered backbiting. Imam Shafi'i also said, "None but the jurists are most pious to their Creator." Jurisprudence means comprehension. The True says: {They have hearts wherewith they understands not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle,- nay more misguided: for they are heedless (of warning)} [Sura Al-A'raf: 179]. The real jurist has his light with him. Those are heedless of the light. They have hearts wherewith they do not perceive; their hearts are like those of sheep. We benefit from the secret existing therein. Who perceive the secret? It is perceived by the people of jurisprudence, the people of comprehension. They have hearts wherewith they understand, as place each thing in its proper place. Those are the people of jurisprudence and the people of comprehension, even if they mean by jurisprudence the science of the branches thereof!

The proper Religious knowledge is the one that delivers to the Known, not the knowledge that delivers too the substance. The substance needs to be carried and protected, like the sword. The coward's sword will be taken from him, and killed with it! The sword neither acts, nor the hand does. What acts is the heart, and reliance is on whatever is in the hearts. This is the truth. Faith is with the heart, as well as the knowledge, love and craving. All such are with the heart. This is the heart. The true says: {They have hearts wherewith they understand not, eyes wherewith they

⁽¹⁾ Al-Mu'jam Al-Awsat, Al-Tabarani (6/348), No.: (659).

see not, and ears wherewith they hear not. They are like cattle, _ nay more misguided: for they are heedless (of warning). } [Sura Al-A'raf: 179].

O Muslims! Allah has sent us so as to guide to him. He gave us perfections and said: (Guide to me with my perfections so that I perfect you.) The knowledge that I read, or teach, is not that of function or substance. Nay! Knowledge is stronger than the sword. We must carry and protect knowledge. We decorate the knowledge; we decorate the deeds; we decorate everything. The scholar is man: the Successor of Allah on earth. Man quest knowledge until he arrives to the Known divine Majesty. We say to the people of remembrance. O ye who remember Allah. Remembrance must deliver thee to the Remembered Divine Majesty. And worship, ye worshippers, must deliver thee to the Worshipped Divine Majesty. This is the desired, and beyond such is entirely secondary.

Knowledge for the sake of material gain? May Allah protect me! When our master Al-Siddiq, Allah be pleased with him, became Caliph, one morning he took his clothes and went to the cattle market to purchase and sell. Our master Omer, Allah be pleased with him, said to him, "Where are you going, O Abu Bakr?" He said to him, "The dependents need food!" He said to him, "The Treasurer of this nation, Abu 'Obeida, will allocate for you," He allocated for him two thousand and five-hundred dirhams per year. We say: O scholar! No objection for your taking money in return for doing your work. But do not let your wife be oriented to urbanism, for such requires a lot of money, such as allowances and requitals, and your salary is known!

He quest knowledge, and he does not couple it with subsistence, which differs from knowledge. We take subsistence from the All-Giver, and we take knowledge from the Learned, the All-Knowing. Subsistence is warranted by His name, the All-Giver. Subsistence is predestined and

guaranteed. Subsistence must be delivered, for the guarantor is Allah, not individual persons.

The scholar has a balance. He neither sits, nor walks, save with those higher than him, or of lesser degrees like him, or he sits with those lower than him to enlighten, discipline and refine them. This is right. Otherwise, it is impermissible.

The scholar is of great significance! His name (in Arabic) is taken from the All-Learned Divine Majesty. The scholar is the shadow of the All-Learned divine Majesty. We testify that the entire scholar is but a small line existing in the Throne, named 'the fragment', which broke and said, "I am with those whose hearts are broken for my sake⁽¹⁾", All the existence are broken and preserved under the shade of the All-Learned Divine Majesty. Such is known, to the people of second rank, as piety {**So fear Allah; for it is Allah that teaches you**}. [Surat Al-Baqarat: 282].

Scholars have special attire they wear when they appear before people, so that people know them, and ask them about the affairs of their religion and mundane world.

The scholar must know everything: the mundane world, intermediary place, Hereafter, as well as after and prior..! All such must be known by the Gnostic, and what the person asking question has to do is to be truthful and decorous. This is a fundamental condition! Because of his truthfulness and decorum light and knowledge come out from the divine presence. Long and broad answers to one question come to him. We are asked by persons who do not formulate the question well, how do we give the answer? We give the answer according to the questioner, not according to the question. He may have seen the question in a book, or it was sent with him. The questioned person must be wise, so as to know the questioner, and to weigh and find out whether there is a relation

⁽¹⁾ Kashf Al-Khafa (1/203), No.: (614).

between the questioner and the question. And the True says: {Nor repulse him who asks} [Sura Ad-Doha: 10]. A lot of questioners are light-minded, who carry the question without knowing the intention behind it. It is unreasonable to be given the answer, and he does not understand the question. A bar owner, or a gambler may ask about the divine knowledge! There is no relationship. Why does he ask this question? The wise questioned person knows that he is sent. From here, the Messenger, pbuh, was wise {Ya – Sin. By the Qur-an full of wisdom,} [Sura Ya – Sin: 1 – 2]. As long as the Qur-an is wise, the sending person is wise and the sent person is wise "Send a wise person and do not advise him." He disposes, knows and understands the gathering. This is from the jurisprudence of man, and stems from the fruit of piety.

Sheikh Abu Muslim Al-Khawlani, may Allah have mercy on him, says⁽¹⁾: "Scholars are like stars in the sky: if they appear, they are guided; if they disappear, they become perplexed." The scholars are apparent, but are invisible to whom? They are invisible to the insolents and liars. They are never invisible to the truthful. We said: The questioner is either a scholar or an ignorant person. If the matter is such, some of them are scholars, but blind-minded and insolent. They ask impossible questions, not verification questions. How are answers given? Nay! Scholars are the tenet of Allah, and His sanctities on earth. They are apparent, signs and guides to every questioner, for scholars are the heirs of prophets. Here a real indicative sign. The questioned person must know all the ways, and not only one. Before everything, we do not ask save the scholar who applies his religious knowledge. If he is not, how do we ask him? This one has no light. If he had light, he would have used for himself.

⁽¹⁾ His biography, Allah be pleased with him, is in the chapter on his wonders, Allah be pleased with him, in: (Itlalat Al-Nihayah).

A scholar who does not implement his knowledge, Will be tortured before the idolaters.

He has religious knowledge, but he does not implement such. Man learns religious knowledge to adopt and teach to others, in order to apply such. Knowledge is light that depicts to him how to apply such. Scholars in reality are like stars. Stars are like scholars, why vise versa? The stars guide in general, not in detail, or in verification. They guide you to the Kiblah, whether east or west, to the direction; whereas the scholar guides to your desire. Whoever seeks guidance by stars, is guided to the direction only. After that he asks another question, but the scholar guides and delivers you to your desire. He tells you how to walk, and which way to take. It may be more distant, but with no bandits, or monsters, or snakes. He guides him to the straight and most sound way, so as to arrive peacefully and safely. Hence, knowledge is not desired for its sake, but is desired for what is beyond which is work, and work requires fidelity, then asking absolution from its might and strength to the might of Allah and strength of Allah. We see a lot of scholars who have knowledge, bur are distant from Allah. Such scholars give lessons, brag of their knowledge, but do not apply such. Our master Al-Khidir, **peace be upon him**, advised our master Moses, **peace be upon him**, when he came to him as a student, and said, "O Moses! Learn knowledge to work with it, not to talk about it⁽¹⁾. The speak knowledge, but they do not apply it. Knowledge is the foundation, and work without knowledge is not correct, the same as the apartment building without foundations is not correct. The least whirlwind will turn it to rubble. As long as the building is higher, the foundations will be stronger and sturdier. If we make foundations and do not build the apartment building over such, what do we benefit from the foundations? A lot of people are worshiping without knowledge, and their

⁽¹⁾ Al-Mu'jam Al-Awsat, Al-Tabarani, with approximate wording: (7/78), No.: (6908).

worshipping is repulsed! Knowledge is the foundation, and the work is the building. The Messenger, **pbuh**, said,"Whosoever increases his knowledge, and his guidance is not increased, he will be more distant from Allah"⁽²⁾! He learns religious knowledge, where is the work with such?

The Prophet, **pbuh**:"The most tortured of the people, in the Day of Resurrection, is a scholar Allah has not benefited him with his knowledge"⁽³⁾. And he, **pbuh**, said,"When I was taken on a night journey, I passed by people whose lips are cut with scissors of fire! I said: Who are you? They said: We use to command people to do goodness, and we did not do it, and we used to prohibit evil and did it "⁽⁴⁾. From here, his knowledge has not benefited him. The Messenger, **pbuh**, said,"Whosoever teaches people to do goodness and forgets himself, is like a lantern that lights for people and burns itself"⁽¹⁾. He became a candle that lights for the going and coming people, and the candle was extinguished, and he benefited nothing, but benefited pride and self-deceit! Knowledge is light, and light lights afar. When man comes to this light, the owner thereof has benefited himself, in order to benefit others. However, if he was lighting the light so that people come to him, and he brags with it, such is not what is desired, and he is not a scholar. Our master Ali, **may Allah honor his face**, said,"O Bearers of the Quran! Implement it, for the scholar is the one who works with what he has known, and his knowledge is consistent with his work. There will be peoples who carry knowledge, and such does not exceed their collar-bones. Their intimate thoughts vary from their acts. They sit in circles and brag with each other, to the extent that a man is enraged at a companion,

⁽²⁾ Feidh Al-Qadeer: (6/52) with the wording:"Whosoever increased his knowledge, but does not increase in abstinence from the mundane world, is but more distant from Allah".

⁽³⁾ Al-Mu'jam Al-Sagheer (1/305), No.: (507).

⁽⁴⁾ The origin of Hadith: in Sahih Ibn Hibban (1/249), No.: (53) in approximate wording.

⁽¹⁾ Al-Mu'jam Al-Kabeer, Al-tabarani (2/165), No.: (1681).

who sits with another and leaves him! The works of those, in such circles, do not go up to Allah"⁽²⁾, like hypocrites.

In the two Sahihs of Al-Bukhari and Muslim, it was reported that the Messenger of Allah, **pbuh**, said, "To whosoever Allah desires goodness, He makes him knowledgeable of religion"⁽³⁾. He makes him comprehend. And religion is not the branches, which are part of religion. The origin of jurisprudence is comprehension. There is a station higher than Islam, and it is faith; and higher than faith is awareness of Almighty Allah. This is what had been adopted by the Companions of the Messenger of Allah, **pbuh**, "Awareness of Almighty Allah is to worship Allah as if you see Him, and if you do not see Him, He sees you"⁽⁴⁾. Why do we not see him?! Because we are veiled with the wife, material gain, worship and children, despite making us closer to Allah, no departed from Him.

Abu Omama, **Allah be pleased with him**, reported saying, "Two men were mentioned to the Messenger of Allah, **pbuh**, one of them is a worshipper and the other a scholar, and he said, "The merit of the scholar over the worshipper, is like my merit over the lowest of you"⁽⁵⁾, with respect to the rank, he is of a higher rank. This does not mean the scholar who seeks material gain. If he is poor, he takes what suffices his needs, but he does not quest knowledge for the sake of material gain. Beware! This person does not achieve anything. I warn you against him. Never walk with him, because he is veils. The scholar is the person who takes us out of darkness to the light, as Almighty Allah says: **{He is the One Who Sends to His Servant manifest Signs, that He may lead you from the depths of darkness into the Light. And verily Allah is to you Most Kind and Merciful}** [Sura Al-Hadid: 9].

⁽²⁾ Kanz Al-'Ommal (10/487), No.: (29419).

⁽³⁾ Authenticated by Al-Bukhari (1/39), No.: (71); And authenticated by Muslim (2/718), No.: (1037).

⁽⁴⁾ Authenticated by Al-Bukhari (1/27), No.: (50), And was authenticated by Muslim (1/30), No.: (8).

⁽⁵⁾ Sunan Al-Tirmithi: (5/50), No.: (2685).

Ibn Al-Mubarak was asked, "Who are the people?" He answered, "The scholars." He was asked, "Who are the kings?" He responded, "The ascetics." He was asked, "Who are the villains?" He responded, "Those who eat with their religion⁽¹⁾" Such include the scholar who eats with his religion. The real people are the scholars, and Kings stand at the doors of scholars. The excellent princes are those who stand at the doors of scholars. Woe to the scholars who stand at the doors of princes. The real scholar, who is benefited by his knowledge, is never seen at the door of any of the princes. He never compromises to obtain any position whatsoever. If the king, or ruler, says to him, "What is your need?" He will respond by saying, "May Allah give you piety, and to effect justice among people." And never says to him, "I want this or that position." He is above the, and higher than, the position, for he knows that his Creator is the One who gives him subsistence. There is no other. {For Allah is He Who gives (all) Sustenance, -Lord of Power, -Steadfast (for ever)} [Sura Az-Zariyat: 58]. He feeds the sinner, infidel, impious and the righteous. He feeds him, whether he supplicates for such, or not! Because He is Lord, and we are slaves. He warrants the needs of slaves. If we say, "O Lord! We do not need you." He does not heed us and gives us more than we need, but in the Day of Judgment, He asks us about these words! It is said, "Who is the villain?" He said, "It is who eats with their religion. He submits his religion, and says that he has been awarded a certificate, and has given lessons on so and so. If he is as such, he will be deemed of the villains. Abu Hamid Al-Ghazali, Allah be pleased with him, said, "The peculiarity that characterizes man over the rest of animals is knowledge. And man is man for the sake of which he is honored {The Most Gracious! It is He Who has taught the Qur-an. He has created man. He has taught him an intelligent speech.} [Sura Ar-Rahman: 1 – 4]. He has

⁽¹⁾ Shu'ab Al-Iman, Al-Baihaqi (5/357).

neither taught angels, nor Jinn. What He has taught was only for man, who appreciates knowledge {He has created man. He has taught him an intelligent speech.} [Sura Ar-Raman: 3 – 4], in order to implement such on himself and others. Not to use it for material gain. Man is man, for the sake of which he is honorable. It is not because of his strength, for the camel is stronger, nor for his bulk, for the elephant is bulkier, or for his courage, for the lion is more courageous, but he is not distinguished, save with knowledge.

And such is man, always up-grades to Allah. Do not think that such was at the time of the Messenger of Allah, pbuh, only! For the giver is Allah. What is important is that the person who quests must be truthful: his tongue and his heart are the same. He does not halt except with Allah. All things have been created for us, and man has been created for His Divine Majesty. Almighty Allah said in the Sacred Hadith: “O son of Adam! I have created everything for your sake, so do not tire yourself. And I have created you for my sake, so do not play around. By my right on you, do not be preoccupied with what I have created for you, more than whatever I have created you for”⁽¹⁾. This is man. With respect to you, ask whatever you desire, for Allah is the {Doer (without let) of all that He intends} [Sura Al-Buruj: 16]. If you ask, He gives you, but you should be truthful in your quest.

The thirsty looks for water, which has been created for his soul, for his self. And such is man. Things have created for us, and we have been created for Almighty Allah. Understand! Man should neither remain a miser, nor a coward {And spend (in charity) out of the (Substance) whereof He has made you heirs} [Sura Al-Hadid: 7]. Money, science and knowledge. He serves with what Allah has given him. Such is recognized by the people of comprehension. The first servant was our master

⁽¹⁾ Imam Al-Manawi has mentioned such in Feidh Al-Qadeer (2/305).

Mohammed, **pbuh**, and the real servant is the master of people. The one who serves people, not the one who was served by people, and the highest that ever existed {**Allah is all-embracing, and He Knoweth all things.**} [Sura Al-Baqarat: 247]. When the initiated reaches the (servant of the all-embracing), he accommodates all the Existence, from its Knowledge is faith, and work is the follower thereof. Such is inspired to the happy persons, whereas the miserable are deprived of such. We are prohibited from misery, and commanded with happiness. We are prohibited from the causes of misery, and we are commanded with the causes of happiness. People think that our time is unlike the time of dawn of Islam. The Companions, scholars of the second century and friends of Allah remain as they have been! But you do not have an aptitude. And because you are adopting the causes of misery, you are veiled from them. They are present, and have never decreased in number, but they are incapable of appearing to any person. They are, rather, all seen by the good-hearted, friends of Allah and righteous, not even one of them is missing!

Nowadays, if a person does an extraordinary deed, the naturalists respond to him. I wish they are natural! Give me the natural and take the constant obedience. The natural means that there must be an Agent to be asked: This Agent on whose existence you believe is He an absolute, sane and wise Agent? Or is an anarchist unorganized agent? If he said, "Anarchist", take him to the asylum for he is an anarchist! If he said, "No! He a wise Agent who puts things in their right places." We say, "This is Allah, and you called Him 'nature'. The naturalists are the closest to us, because they prove the existence of an Agent in the Existence. But this agent is an anarchist, with no light, grace, comprehension, or perception. They say: Nature! Almighty Allah has made the sunrise a special rising in the Winter, which is different from that of Summer. The moon has a

special rising, as well as the night and day, which all vary in the Winter from those of the Summer. Summer night is not like that of the Winter. Summer day is not like that of the winter, as well as the sky and the earth. Everything is organized by itself, to the extent that the astrologists feel, by means of special computations, that there will be an eclipse of the sun, and an eclipse of the moon. Therefore, everything organized thing is predestined, as you witness. Something intact! Whosoever has done this is Wise and Effective; wise with extreme wisdom. Before ourselves were purified, we would, O The Subtle Allah!, utter the correct and incorrect and everything. Allah is Wise; He taught us how to slaughter a small animal soundly and well, so that it does not suffer, because it irradiates in the name of the All-Compassionate on the Throne. Therefore, He teaches us decorum. Friends of Allah are not with disclosure. Such are with decorum and mercy, for knowledge makes you decorous. And before The True sent the Messenger of Allah, **pbuh**, with knowledge, He had sent him with decorum. When a pig came to our master Jesus, **peace be upon him**, he said to it, "Go in peace!" They said to him, "O Spirit of Allah! This is a pig." He responded, "I do not like to make my tongue familiar except with decorum⁽¹⁾.

Who is the scholar?

Ask the scholar who adopts the ethics and verification of religion, for such is but the rye of religion. When you ask such a scholar, and he responds, you promptly adopt what he says to you; you also take his psychology and morale. They adopt the morals of knowledge, and take the teacher's spirit. Such had been the Companions with the Messenger of Allah, **pbuh**. They used to take knowledge from him, and at the same time, he used to give them morals and ethics. The messenger, **pbuh**,

⁽¹⁾ Mu'wata' Al-Imam Malik: (2/985), No.: (1780).

said,"But I have been sent to complement the best of morals"⁽²⁾. The soul governs man and not knowledge. For a person to be with a good and pure soul, the Qura'n is the cure, provided that recitation is not polluted. If it does, the cure vanishes. The good pure spirit becomes good by permission of Allah. When man says, "In the Name of Allah, Most Compassionate, Most Merciful,"none must be in his heart save the Most Compassionate, Most Merciful. If he says,"In the Name of Allah"medication comes to the sickness, and with the permission of Allah, he is cured.

When a questioner, or a patient, comes to a man, money does not cross his mind. He thinks about the method of treating him, or how to answer his question. Mercy and kindness prevail over him. It is a prerequisite in doctor, scholar, or jurist to have intuition, so as to differentiate between the question and the questioner. Also, we must interpret the dream soundly. When we are asked about a dream, the dreamer must be the one who asks so as to give him the interpretation, for the dream of a dreamer gives us an analogy. Ask the person whom you trust his religion, not only his knowledge. Never ask whomsoever of your mates, or not! A lot of people know, but they do not work. If a student is patient with the teacher, he acquires knowledge, but does not acquire morals. He must endure the teacher's bitterness to acquire knowledge easily. If you do have love for him, all his morals and ethics are instilled in you, whether you like it or not. The people of Allah say: Look from whom you take your religion; look from whom you take your knowledge.

Man must be steadfast on Shari'a. He will become familiar with it in a short while. Thence, light explodes from him, and with such a light he perceives the divine commands and prohibitions. Prior to such, there is none closer to the animal than him. If he becomes steadfast on Shari'a

⁽²⁾ Majma' Al-Zawayid (4/139).

and comes to the people of Allah, he acquires divine knowledge and Lordly secrets, which he appreciates and distinguishes. He testifies that The True has endowed him with bounties, and praises Allah for all such, as the Messenger of Allah, **pbuh**, said, "Whosoever finds goodness, he should praise Allah, and whosoever finds otherwise, he should only blame himself"⁽¹⁾. If man takes from Allah, the Messenger of Allah, **pbuh**, and the people of Allah, religious knowledge, lights and subtlety, as well as he understands that Allah has granted him success in such, the devil will not dare approach him, even the human devils.

The Qur'an is revealed in Arabic, and we are Arabs, how do we not understand the Qur'an? Do we refer to the interpretation? The interpreter may be at a loss, or not comprehending! It is obligatory that we understand the Qur'an a special and real understanding. Such will be the domain of the interpreter whose heart is healthy and intact, his hearing is sound and intact, as well as that he understands the Qur'an without reasoning. Reasoning comes from us, and that which comes promptly is from the divine presence. The True has revealed the Qur'an, as well as the understanding of the Qur'an, but it has been the habit of Allah that the understanding of Qur'an is not granted, save to the truthful.

How knowledge is taken?

Are the hearing and eye-sight adequate, or not? There must be liberalization and settlement, just like the land when it is intended for tillage. They must clean it from all weeds and dirt; then it is sown. The seeds need medication. One of the morals of the person questing knowledge, is that he must purify his heart from filth to be susceptible for accepting knowledge. If he has resentment, or any such feeling, he will be unable to take knowledge. As long as the soul is alive, man cannot take knowledge as such. The soul who orders evil overturns knowledge and

⁽¹⁾ A part of a Sacred Hadith reported by Imam Muslim (4/1994), No.:(2577).

becomes dominant. An authentic report from the Messenger of Allah, **pbuh**, that he said, "There is a morsel in body if purged from all sins, all the body will be fit. If such becomes corrupt, all the body will be corrupt. Such is the heart"⁽¹⁾. The heart is the seat of divine reception, as well as the seat of reception from lessons and mutual studies. Hence, the heart must be pure and purged of evil, whereas the owner of evil soul cannot take except as he desires. The sane man should not be preoccupied with others. The Messenger of Allah, **pbuh**, used to say to his Companions when he went out to the mosque, "None of my Companions should report anything on anyone. Leave my heart with Allah"⁽²⁾. And you too! Never talk about anything that does not purify your hearts, or attend it. For this reason, the people of Allah ordained an isolation and seclusion for the sake of purification and removal of the indisposition that occurs to the soul, which is harmful, especially if it remained at first unpurified and unclean, such will become worse! The sane man calls his soul to account day in day out. In a short while, the original light will come to him, and says to him, "Do not accompany x and y, for they have chronic dirt and chronic filth, which enter into you unaware, because temperaments are infectious.

Regarding the verifying scholar, before he speaks, a light emanates from him that affects the oriented student. It seeps into the heart and removes the dirt and filth. Thence comes knowledge and occupies the forefront of his heart! This student understands. However, before knowledge something must come out called light **{For any to whom Allah giveth not light, there is no light}** [Sura An-Nur: 40]. If he has no light that preceded his knowledge and enters into the heart to purge, clean and prepares the place in order to accept the knowledge that come to him, he will be far

⁽¹⁾ A part of a Hadith re[ported by Al-Bukhari (1/28), No.: (52).

⁽²⁾ Authenticated by Al-Tirmithi (5/710), No.: (3896) in the wording, "None of my Companions should report anything to me on anyone, for I like to come out to you with a sound heart."

away, and more distant from Almighty Allah. The Prophet, prayers and peace be upon him, said, "Whosoever increases in knowledge, and does not increase in guidance, he will be more distant from Allah⁽³⁾. He will not understand anything at all in the existence.

Man must adopt the morals and ethics For that reason, the Gnostic does not become so until his soul is purified. The Gnostic does not speak except with the Mohammedan heritage, because he is the heir of the Selected, **pbuh**. As the True has chosen the Selected, The True also select for his heirs those who are entirely pure. The heir speaks for Allah, not for himself, to have a say in anything. Even if he speaks, he never knows how to slander or praise. He is prohibited from slandering and praising. He utters a speech inclusive of advice, which the happy person adopts, and the miserable person repulses. The function of the creature is to take the cause, which is removal of the indisposition: sickness and selfish purpose. Our selfish purpose is our sickness, and veils us from divine comprehension. The desired is to comprehend the divine law, which is the Qur'an. From where does man understand and his heart is replete with darkness? This person does not perceive. His mind is tied, whereas the fundamental mind of emanations, you will reach it until you purify yourselves. After that you reach the desired. You will witness the entire works of Allah as manifest wisdom. Such is knowledge. We do know that we know nothing, understand nothing and are very distant from knowledge. Then the True endowed us with knowledge, gave us the following of Messenger, **pbuh**, as well as the entire perfections. He brought us here, to Kiltawiah, extended our life and made us a perfect man. Then he developed the Kiltawiah and the school, and filled it with students. It was the abode of hashish smokers, and it became the sanctuary of princes, scholars, friends of Allah, dignitaries, the young and the old,

⁽³⁾ Kashf Al-Khafa (2/304).

but it, rather, became the sanctuary of the happy persons. Kiltawiah is characterized by a bellows, exactly like that of Al-Madinah Al-Munawarah, which exiles the liar, betrayer and cheat, even if he has stayed for forty years. It extracts him from among the happy person, and keeps those happy persons.

After that, the True gave us religious knowledge, gave us everything, introduced us to everything and created in our hearts the permanent praise { If ye are grateful, I will add more (favours) unto you } [Sura Ibrahim: 7] and so on. The Evident and the Hidden are of the names of Allah {He is the First and the Last, the Evident and the Hidden} [Sura Al-Hadid: 3]. The First and none before Him, The last and none after Him, the Evident and none evident after Him, the Hidden and none hidden after Him. No day dawns wherein Allah is not present, and no day ever dawns wherein Allah is not Creating. Understand Allah, understand! All the Creation are occasioned and created {And He has created (other) things of which ye have no knowledge} [Surat An-Nahl: 8]. Allah has been, with nothing with him, and He is now as He has been⁽¹⁾. None is with Him. He has created all those with Him in image; none is present, all of such are shadows. If you raise the pole, you will not find a shadow.

Allah is Eternal, and no others are present in the existence. How beautiful is the believer in all such! All our affairs are in His hand. If we resort to him He appeases our request. No one can say to Him: Yes, or No! "Fear Allah, and generalize your requests"⁽²⁾.

The working scholar:

The scholar working with his knowledge is the one who is sincere to Almighty Allah, and is absolved from his might and strength to the might of Allah, as well as the power of Allah. Such are the Subsistent in the

⁽¹⁾ See; Kashf Al-Khafaa (2/171).

⁽²⁾ Authenticated by Al-Hakim in Al-Mustadrak ala Al-Sahihein: (4/361), No.: (7924).

Existence and the poles of skies and earths, the pole of the world. It was said to Sa'id ibn Jubeir,"What is the sign of people's perdition?"He said, "The perdition of their scholars."That is, the working truthful scholars. The death of scholars is effected by Allah. The real scholar, who is Almighty Allah, has commanded us with something beneficial to us in and out, in sense and purport, in this world and in the Hereafter. However, if we work as we wish, such is unacceptable, for we are ignorant. And the True is Learned, Knowing and All-Knowing. He commands what is beneficial to the slave, because we, as well as all things are slaves to Him, His Divine Majesty.

What is obligatory on each Muslim after he becomes of age:

It is obligatory on each Muslim after he becomes of age to know the testimony and understand the meaning of the words thereof: I testify that there is no god but Allah, and I testify that Mohammed is the Messenger of Allah. There is no worker, or scholar, or commander, or prohibiter other than Allah. I visualize Him with intimate discernment. Allah is the Absolute Doer. He is, undoubtedly, is the One who command and prohibits, even if for the sake of imitation. And the Messenger of Allah, **pbuh**, did the same with whosoever embrace Islam of the vulgar Arabs. He first taught them the two superficial testimonies. After that, he taught them piety. Then he is engaged in learning what is recently revealed of the commands of Almighty Allah, such as prayers, Zakat., pilgrimage, as well as how to make ablution and Ghusl, kneeling and prostration, and correct, or incorrect prayer, whether acceptable, or unacceptable. He must be perceptible and not sit in the gatherings of the illicit, falsehood, telling lies, backbiting and slandering, for all such depreciate man, contract the brain and make the soul dense, until he become an animal, but more misguided! Therefore, it is impermissible for man to accompany the

people of darkness, unless commanded to do so by his authority, for he is preserved and out of reach, and the authority's light preserves him.

If you want to reach purity, take religious knowledge from the people thereof. The Essence has never been known, save by the people of Allah, the people of intimate taste. The True has not been satisfied with being generous. He has only been satisfied with being the Most Generous of the generous. The True does not feel jealous, save from the generous. Generosity does not up-grade you, but the Grace of Allah does so. This is a sensitive point in the Existence. Worship does not deliver you to the Worshipped, but the point effecting the worship, which is your humility to the Worshipped. Your humility to the Worshipped delivers you to the Worshipped, because there are not two. Humility is a shadow. The servant is the shadow of the Worshipped. The servant is the shadow of the Lord. It does not exist at all. Hatim thought that he with his generosity, or 'Antar with his courage, or Imr'u Al-Qeis, Nay, Nay! Rather with the secret. Our Prophet, prayer and peace be upon him, said,"Abu Bakr was not better than you because of too much fasting and prayers, but with a secret instilled in his chest"⁽¹⁾.

When the people of Allah are given by The True, they do not testify that they deserve such. Nay! Such is but a divine Grace. It is all the Grace of Allah {And great is the Grace of Allah unto thee} [Sura An-Nisa: 113].

Our master Abu Bakr did not commit, in the pre-Islam era, any violation. He did not have the aptitude to commit a violation at all. This was the owner of personality. This selfsame person had no presence with the Messenger of Allah, pbuh. He became submissive, as well as a shadow of the Messenger of Allah, pbuh. Our master Al-Siddiq is perfection all in all. He was a person of certitude. His first degree was certitude. Certitude

⁽¹⁾ Imam Al-'Ajuni said: It is with the Wise Tirmithi and Abu Ya'la reported from 'Ayishah, and Ahmed ibn Mani', from Abu Bakr, both are raised. He said in Al-Nawadir: It is from the reports of Bak ibn Abdalla Al-Muzni. See: Kashf Al-Khafaa (2/248). See: Nawadir Al-Osul fi Ahadith Al-Rasul (1/149).

is the verification of faith. He was tranquil. Tranquility is depicted in intimate taste. Faith increases and decreases unless it reaches certitude, whence it never decreases. It increases and does not decrease. If it reaches intuitive vision, it neither increases, nor decreases. He understands the matter as it is. This is called illumination, meaning comprehension, not disclosure. The disclosing person is luminous, and disclosure may be for the good or evil, through spiritual struggle and hardening of souls. However, disclosure will not be except for the desired. Companions of the radiant truth are the people of the reality of certainty. Our master Ali, Allah be pleased with him, use to say, "If the cover is removed for me, I will not increase in certitude. The people of the vision of certainty are of two parts: a part on whom faintness arises, and the other no faintness arises on him.

If my beloved irradiates, with which do I behold Him,

With His eyes, not with mine, for none but Him sees Him.

Those are the people of the vision of certainty, from which they reach the reality of certainty. Those are the people. Those do not testify that they are the workers. The Worker is Almighty Allah. They testify that this is the Grace of Allah {If ye are grateful, I will add more (favors) unto you} [Surs Ibrahim: 7].

Erudites: People of apprehension:

When man knows the divine presence, he becomes apprehended from the divine presence, and such is due to the intensive knowledge of Almighty Allah: {And such are the Parables we set forth for mankind, but only those understand them who have knowledge} [Sura Al-Ankabut: 43]. The erudite are people of apprehension, not people of material gains. Those do not understand except that they receive their salaries by the end of the month. The Qur'an verses that are revealed so as not to doubt the Qur'an, nor the Lord of the Qur'an, but we doubt the scholar, who has entered the

profession of knowledge for the sake of material gain. This scholar neither feels, nor understands such, whereas {And such are the Parables we set forth for mankind, but only those understand them who have knowledge} [Sura Al-'Ankabut: 43] and {Those truly fear Allah, among His servants who have knowledge} [Sura Fattir: 28], are the people of apprehension. They are the people of divine knowledge. They have known Allah by the light that has been between Him and them. There is light between the scholar of the people of apprehension and Almighty Allah, with which he perceived matters and perceives secrets {and on the Heights will be men who would know everyone by his marks} [Surat Al-'Araf: 46]. When everyone enters, he will be known. Higher than such: If one now mentions here a person in India, they know him! As soon as you mention his name, his smell emanates! The people of hearts, the people of apprehension know him. Such are the scholars; those are the Gnostics of Allah. They know Him with apprehension.

The entire world, from the Throne and below, is one body like that of man, named the large man, or the large world; large in body and small in soul. Its leader and soul is the small man: the small in his body, and large in his soul, for man has been created a successor to the Divine Presence. Thus,"scholars are the heirs of Prophets"⁽¹⁾. Scholars who are the people of apprehension, not the scholars who are people of material gain. Those are professional workers. If their salaries are decreased, they sabotage the world! They have no knowledge. I do not mean those, but I mean the scholars, who are the people of apprehension {And on the Heights will be men who would know everyone by his marks.} [Surat Al-A'raf: 46]. They know each one if he wants to conceal or tell lies. But Allah has granted them strength to conduct affairs according to their face value, despite knowing that the inner truth is otherwise! Our master Adam, pbuh, has

⁽¹⁾ Authenticated by Al-Bukhari: (1/37).

been prohibited by Allah from eating from the tree, and the devil counseled evil by different means until he reached Eve, until he ate from the tree. Our master Adam violated the command, because the True prohibited him from eating from the tree. When he ate from the tree, the shameful parts appeared {Their shameful parts became manifest to them} [Surat Al-A;raf: 22]. The True said to him,"O Adam, why did you violate my command?' The first words he uttered were,"O my Lord, I disobeyed!"He did not say that it was the manipulation of the devil. He did not tell such, for he acted according to the manifest, because the True has prohibited him from eating from the tree, and he ate from it, so he was a disobedient. This brave and strong person did not give inner truth as evidence. And the truth is never a decisive argument. This proved the strength of prophets, as well as the strength of Gnostics. They always act according to the apparent image only. The True is in charge of the intimate of the souls. Judgment is on the manifested, and Allah is in charge of the intimate of the souls.

Knowledge is the bond between us and the Divine Presence. This is the real secret; and the True has said: {Are those equal, those who know and those who do not know?} [Sura Az-Zumar: 9], and He has said: {Those Truly fear Allah, among His servants who have knowledge} [Surat Fattir: 28], and has said: {And such are the Parables we set forth for mankind, but only those understand them who have knowledge} [Sura AAl-'Ankabut: 43]. Idioms are not intended by parables, but the secret of the parable. We want to climb upstairs, therefore we need stairs. The stairs are the means to reach the roof, and not desired as such. And such are we: our desire is Allah. Thus the True has said: {Enter houses through the proper doors} [Surat Al-Baqarah: 189]; not from your mind, or intellect, or imagination, or from you, or from the devil's evocation. Nay, Nay! This is not known save by the Gnostics, the Gnostic of the people of

apprehension, of the Divine Light. Apprehension is immeasurably higher than standing in reverence. Reverence occurs from worship, which is the spirit of prayer, whereas apprehension is the secret of knowledge; it is the secret that is present in the real knowledge. This is not attained by every scholar. It is not attained save by the Gnostic., whereas we call the scholar of material gain a professional, not a scholar, who is enraged if his salary is decreased. This person neither perceives, nor understands such. Knowledge between Allah and the people of Divine Knowledge is replete of joy and comfort, which are not comprehended neither by the people of love, nor a trillion love. Such is not comprehended save by the people of Divine Knowledge. The Course emanates from the apprehension of this private secret between him and the Divine Presence. Therefore, they are neither afraid, or miserly, or weak and so on. They do not need the other. They only need the Divine Majesty Lord, whereas those, the people of love, do not understand the issue. The Gnostics, who are the people of apprehension, know matters as they are. If something contrary occurs, their desire will be to resort to Allah. They do not ask Allah to remove such, but they will be brief in their request for Allah is the Most Knowing and Most Wise thereof. We consign our affair to the All-Knowing of the details and parts. He said, "Be brief in requesting"⁽¹⁾. We ask Allah: O Our Lord, we ask you pardon and good health." He grants us pardon and good health. Our Prophet makes us understand and content, as well as blesses us for the bounties of Allah. May Allah bless you, O Messenger of Allah! Thou art all-knowing of matters! How beautiful and perfect are you! If you ask Allah, be brief in your requests, and leave the details to Him, because He is All Knowing, Most Knowing, Wise, but the Wisest of all. Do not request each specific issue; it may harm you. He grants you the most

⁽¹⁾ Al-Mustadrak 'ala Al-Sahihein: (4/361), No.: (7924).

beautiful, the most perfect and the highest. By Allah, if you request each issue specifically, you will regret such!

Each deed you do is in return for something," All deeds are by intentions; each person has what he had intended to do"⁽²⁾. Our Prophet, **pbuh**, said,"Scholars are heirs of the prophets"⁽³⁾. And he, **pbuh**, said,"The best of people is the believer-scholar, who benefits if needed; and benefits himself if he is dispensed with"⁽⁴⁾. Those are the scholars, who the people of apprehension, not the other knowledge that gives vanity and insolence, and such are abundant in number. They think themselves higher than others. Our Prophet, prayer and peace be upon him, said,"The closest people to the degree of prophet-hood are people of knowledge, the people of Jihad and the people of work. The people of knowledge are such, because they guided people to what has been brought by the Messengers. And the people of Jihad and work are such, because they proved, with their swords, what has been brought by the Messengers"⁽⁵⁾.

And he prayer and peace be upon him, said,"The scholar is the trustworthy of Allah on earth"⁽⁶⁾.

And he, **pbuh**, said,"In the Day of Resurrection, those who are truly allowed to intercede, are the Prophets, then the Scholars (people of apprehension) and the martyrs"⁽⁷⁾. The scholars quest knowledge for the sake of Allah, so as to put deed sin place and advise others. The advise of knowledge only is not adequate; the adequate advise is that of status, like the Messenger, **pbuh**, when the Companions came to him, among them were the courageous, the generous and so on, but when they meet with the Messenger of Allah, they witness their courage and generosity. None

⁽²⁾ Authenticated by Al-Bukhari in his Sahih (1/3), No.: (10; and is authenticated by Muslim (3/1515), No.: (1907).

⁽³⁾ Authenticated by Al-Bukhari: (1/37).

⁽⁴⁾ Shu'ab Al-Iman, Al-Baihaqi (2/268), No.: (1720).

⁽⁵⁾ Kasf Al-Khafa: (2/83).

⁽⁶⁾ Feidh Al-Qadeer: (4/370).

⁽⁷⁾ See: Shu'ab Al-Iman (2/265), No.: (1707).

was compared to the courage of the Messenger of Allah, **pbuh**, and his generosity. Our master Ali used to say, "When the battle intensified, our bravest were those nearest to the Messenger of Allah, **pbuh**, for we used to shield with the Messenger of Allah." That was the one who has been granted the real generosity, as well as the real strength by the All Knowing, Who was the Almighty Allah. Such is called the beneficial knowledge. Nowadays, they quest knowledge for the sake of the mundane world. People of the world do not know apprehension, nor standing in reverence.

At first, man fears Allah and the True grants him knowledge as fits his piety. And the 'from me' knowledge, He grants to the people of essence {There is no god but He: that is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice} [Sura Al-Imran: 18]. Therefore, the desired scholar is the testimonial scholar; the one who works with his knowledge. Our master Al-Shafi'I, **Allah be pleased with him**, said, "No scholar has ever argued with me, but I prevailed over him; and no ignorant has ever argued with me, but he prevailed over me!" He wanted to show that his companion was right, not him, so as to increase his accumulated knowledge. This was due to his purified soul, for his soul had been purified since boyhood. After he completed his studies, he wanted to go home. His Sheikh was our master Malik, who became very wealthy late in his age. He said to our master Al-Shafi'i, "By Allah, Mohammed; you will not depart unless I give you half my wealth!" He said to him, "My master, my master (as if a snake came to him)! He said to him, "I will not be content with you!" He said, "As you please."

Our master Malik gave him half his wealth of gold, silver, cattle, oxen, donkeys and slaves; and was also given loads. Before all such arrived in Mecca, he entered to his mother (his father was dead), and told her, "My Sheikh Malik shared with me half his wealth." She said to him, "O

Mohammed, By Allah! Not a dirham will enter my house with you as long as there are poor and hungry people in Mecca!"He distributed the entire share of his Sheikh's wealth. This was our master Al-Shafi'I, who used to say, when arguing with a scholar,"O my Lord! Make him right,"because he wanted to increase in knowledge.

If you desire to make your sons scholars, make them learn this knowledge, whereas the other knowledge renders the wicked soul more so! The True says: {Truly he succeeds that purifies it. And he fails that corrupts it!} [Sura Ash-Shams: 9 – 10]. We do not cherish money. Money cherishes if we put it in its proper place. Man always increases and decreases {But say,"O my Lord! Increase me in knowledge"} [Sura Ta-Ha: 114]. After man purifies himself, he always becomes liable to increase; and the one who is not purified, is never included in this verse. There is purging by tribulations prior to purification. There is a part of people who fear tribulations. I have not seen goodness except in tribulations. Only tribulations introduced me and made me a servant, and all such things are from Him {If ye are grateful, I will add more (favors) unto you} [Sura Ibrahim: 7]. Do not attribute such to you. Do not sit with the lacking; By Allah! You will be lacking. Do not accompany anyone unless he is more ethical than you, and not of more knowledge, even if at the school. Knowledge alone is not adequate! We must have either an authority, or a truthful and higher than us brother in Allah. Knowledge is not desired for its sake. There exist a lot of people, among whom one increases in knowledge and reads lessons to brag with such!

Our master Abdullah ibn 'Abbas, Allah be pleased with him, said,"As a student, I humiliated myself to my teacher, and I became cherished as a teacher."He was a humble student to his teacher, and asked him about every small or big issue, without being proud of his lineage in knowledge. And such must be the student questing knowledge. He must ask, and

never be shy. Whosoever is shy of questing knowledge will never become of the people of knowledge. As an example, our Mother 'Aishah, Allah be pleased with her, used to say, "What excellent women are the women of the Ansar! Shyness never precluded them from asking questions in order to become knowledgeable in the religion"⁽¹⁾. There is no life except in knowledge, and there is no life except in the religion. After that, he asks the question; asks the teacher, and should not wait until he becomes a scholar. However, the shy person will remain ignorant!

The real strength of work is knowledge. He should neither speak, nor do anything unless he is knowledgeable. Knowledge is light. And the Light of Allah is not presented to a sinner. None but the jubilant, who is close to Almighty Allah, can utilize the light. It is like eye-sight to the face, so as to look ahead, see his way and walk straight forwards. Such is the occult knowledge, which the knowledge of the soul, the knowledge of meanings {Say thou: "This is my Way; I do invite unto Allah,- with a certain knowledge I and whoever follows me} [Surat Yusuf: 108]. For that, the Spiritual Subtle perceives all matters: prior, subsequent, above, below, right and left. None makes a difference to him, for he is an intelligible scholar, whereas the manifest knowledge is well known, such as the columns and traditional precepts thereof. Knowledge is worship, and comprehension is pure worship. Such a scholar has subtlety, as well as gentleness and perceived the bounties Allah has bestowed on him {But if ye count the favors of Allah, never will you be able to number them} [Surat Ibrahim: 343]. These favors are from Allah {If ye are grateful, I will add more (favors) unto you} [Surat Ibrahim: 7]. "As a student, I humiliated myself to my teacher; and I was quested and cherished as a

⁽¹⁾ Authenticated by Al-Bukhari: (1/60), with the wording: (How excellent are the women of Ansar; shyness never precluded them from becoming knowledgeable in religion). And was authenticated by Muslim (1/261), No.: (332).

teacher.”As a young student, he humiliated himself to the teacher. When he grew up, he was quested and cherished, as a scholar and an authority. There is a humility under the scholar; I am with those whose hearts are humbled for my sake⁽¹⁾. The scholar is the person of everlasting humility, and because of that, he always sees Allah. But if he considers himself above others, knowledgeable and that people must follow and serve him; that if he bought something, the vendor should give him a discount: Woe to such a scholar! The scholar should not be like that. He does not bargain, as well as manipulate the vendor son as to give him more! He should prove that he is a Mohammedan heir; money is worthless. It is he who makes the money of value. The horseman is the one who gives value to the horse. The swordsman is the one who makes the sword of value, for he preserves it; he has carried and protected it. The Mohammedan heir carries and protects. If he does not call his soul to account, how would he mount the steps to the pulpit? First of all, he should call his soul to account, read the Fatiha to the Messenger, **pbuh**, sincerely repents and mounts such steps, which the Messenger, **pbuh**, used to mount. The Messenger, **pbuh**, used, to deliver his sermons on a date-palm tree trunk in the beginning. When Muslims increased, they made a pulpit for him. The trunk used to groan, shout and cry until the Messenger of Allah dismounted the pulpit, embraced the trunk and whispered to it. Do not think that you are the only speaking creatures: they said to their skins why did you testify against us? They said: **{Allah hath given us speech,- (He) Who giveth speech to everything}** [Sura Fussilat: 21].For being submissive to Allah, it was predestined for the trunk to discern that the Messenger of Allah left it and went to another. Such is not for the trunk, for it is not accountable for worship. It is for us. You come to the lesson; you do not benefit from such except the beard and turban, nothing more!

⁽¹⁾Kasf Al-Khafa (1/203), No.: (614).

If you still love material gain, ego, leadership, as well as love to sanctify and praise you, you will never smell the scent of Knowledge. The scholar is never as such. The scholar learns knowledge in order to serve. Whosoever serves is served. This is the origin. The True Has granted you a light, subtlety and taste so as to know how to serve people, to attract them to their Lord. Always scrutinize yourselves O you who are fasting, praying and religious. Scrutinize your whereabouts, where are you heading? Where are you going and coming? Understand your status. You are in the hands of the All Knowing Divine Majesty. He has given us this tribute: that is, the scholar. "Scholars are heir of the Prophets"⁽¹⁾. The prophets had never bequeathed a dirham, or a dinar. They bequeathed knowledge and divine perfections. "We, the prophets, do not bequeath a dirham, or a dinar. Whatever we leave is charity"⁽²⁾. Our Lady Fatima, Allah be pleased with her, did not hear this Hadith. When our master Abu Bakr Al-Siddiq became Caliph, she demanded from him her inheritance from her father. Our lady Fatima was greatly upset from our master Al-Siddiq! As the Caliph and Prince of the Believers sent to her and said, "O Fatima, why are you angry at me? You are part of my beloved, and your words are respected and glorified, but O my daughter I am educated by your father, the Messenger, pbuh." Our master gathered the Companions and said, "By Allah! Speak to me. Did you not hear the Messenger, pbuh, say: "We, the prophets, do not bequeath. Whatever we leave is charity", they all responded, "By our Lord, yes!" When they unanimously agreed on such, he said to her, "I cannot act contrary to your father. You are part of your father." Our lady Fatima left and never returned to raise the matter again⁽¹⁾. People reported a lot that our master Ali, with three or four

⁽¹⁾ Authenticated by Al-Bukhari: (1/37).

⁽²⁾ Authenticated by Muslim (3/1378), No.: (1757).

⁽¹⁾ It was reported from our master Omer, Allah be pleased with him, who said: "Fealty of allegiance was declared to Abu Bakr on the day the prophet died. On the next day, Fatima, accompanied by Ali,

others, did not declare fealty to Abu Bakr; and when they knew about it, they declared fealty to him three days later. and so on. Knowledge is light that needs persons to preserve it; you should not sit with a scholar, and after that you go to the liars and those who praise themselves.

The Messenger of Allah, **pbuh**, said, Allah, His angels, as well as the people of shies and earths, even the ant in its hole and even the whale pray for the person who teaches people goodness"⁽²⁾. Teaches people goodness, and he has no goodness? { **O ye who believe! Why say ye that which you do not do?**} [Sura As-Saff: 2]. Do not think that your knowledge gives benefit. It is your reality that gives benefit. Your state is depicted to the man before you utter a word; the status emanates to his heart. If there is dirt, he cleans such until the words climb up to his chest. He understands as such is depicted. What assists him in comprehension is the state of the speaker, the Sheikh, the scholar. Otherwise knowledge by itself will not suffice. If it suffices, it will be adequate for Satan. There is none, among the scholars, higher than Satan, but such only increased his light-mindedness, deviance and indiscretion. I, personally, meet a lot of Satan's students! One of such deems that people must regard him as infallible and give him discounts. Do not bargain. The vendor who loves a scholar and people of knowledge spreads the word that the scholar so and so did not bargain with me and gave me more. A person asked me."Do Muslims bargain until their foreheads sweat?"I said, "Yes, with the miser."Did the Messenger say such?! I do not do such; the Messenger,

=came to Abu Bakr and said:" My inheritance from my father, the Messenger of Allah." He said," Is it from the old furniture, or from binding agreements?" She said," Fadak, Kheibar and his charities in Madina I do inherit, the same as your daughters do if you die." Abu Bakr said," By Allah, your father was better than me, and you are better than my daughters; and the Messenger of Allah, pbuh, had said," We do not bequeath. Whatever we leave is charity,"(meaning the existing assets) " If you do know that your fathe had given such to you; and by Allah, if you say," Yes," I will accept your word and believe you." She said," Um Ayman came to me and told me that he had given me Fadak." Omer said: " I heard him saying: It is yours. If you say that you had heard him, it is yours. I believe you and accept your word." She said," I told you what I have." Reported by Ibn Sa'd in his Tabaqat (2/315).

⁽²⁾ Sunan Al-Tirmithi (5/50), No.: (2685).

rather, would not do such. Allah protects me! Until both foreheads sweat! Is money of such value so as to increase a franc or two, or a coin or two? Nay! This is not correct. Our master Mohammed, **pbuh**, was wise, who used to speak according to the companion's state. The companion was a mundane world lover, weak and poor inside out: By Allah. That is correct! Whereas the rich in heart, even if poor in material gain, he is rich in heart. This person does not bargain until both foreheads sweat. The Messenger said such words, but he did not do such. Allah forbid! Do not understand the Messenger of Allah, **pbuh**, like this. Take care not to do so! The Messenger, **pbuh**, has been the highest and most generous person on earth. He used to give a valley, or two valleys, full of sheep. He used to give the giving of a person who did fear poverty. Such bargaining will not be done by the perfect persons, not the followers thereof, or those who walk with them. Such persons do give the material world, and consider themselves unharmed! We are not created to rush madly upon the world. We say to the merchants: If a poor man came to you, sell to him at the capital price, and likewise the widow who works for a month or two on the sewing machine to collect a little money. If you are brave, do not take the price of what is bought by the widow. If a rich man came to you, charge him with the reasonable price, those who overcharge, such vanishes fast. It is a must! Whosoever gains a reasonable, specific and known to people profit, Allah will bless such for him. The True grants him contentment, as well as the blessing. We have found that the highest thing is contentment; and from such emanates blessing. Such accompany man if he is pious.

Does he teach people goodness, and he does not implement it? Such never exists in the existence. Whosoever is deprived of something cannot give it; how do I teach people while I am not educated? It has been mentioned in some Hadiths. In the Day of Resurrection, those who were

taught by a scholar enter paradise, and he will be taken to Hell. He will say to the angel, "Why? Are not those whom I have taught and they have implemented my knowledge?" "Yes, you have taught them, and they have implemented your knowledge, and you have not. You said, and did not work. Enter the Hell!"

If a person wants to teach people, he should implement what he teaches. Man himself is but a forefront: "Start with yourself, then with your dependents"⁽¹⁾. I have never seen in the existence a person, even an exceptional one, who taught others and forgot himself, and his work has ever been fruitful. None benefits from such except the truthful, who considers what is said, not the speaker. Distinguish between what is said and the speaker. A person asked me once about two lines in unification by Abu Al-'Alaa Al-Ma'arri. I told them that they are beautiful, and started explaining their meaning. He asked,"Are such by Abu Al-'Alaa Al-Makarri?" I said,"How ignorant are you! You are asking me about what is said, and you did not ask me about the speaker. Now ask me about the speaker." I started elucidating about Abu Al-'alaa Al-Ma'arri and his rank in the existence.

Unless his humanity is perfect, it is impossible for man to take religion from its origin, and with its reality. Even if he taught mankind and Jinn, without implementing his knowledge, he will be in Hell. Only those who adopt and act upon the ethics of their knowledge enter Paradise.

Safwan ibn 'Assal reported from the Prophet, **pbuh**, saying: "The Angels will lower their wings to the person who quests knowledge in contentment of what he is doing"⁽¹⁾. Until your coming to Kitawiyah, you are students in quest of knowledge. If you pay attention, you will witness yourselves carried and light-weight; angels carry you unawares, and

⁽¹⁾ Nawadir Al-Usoul fi Ahadith Al-Rasoul, Al-Hakeem Al-Tirmithi (1/246).

⁽¹⁾ Sunan Al-Tirmithi (5/48), No.: (2682).

Allah is preserving you from things and things. If your life-span is over, due to a traffic accident, Allah desires that you die as martyrs.

Sign of beneficial knowledge:

Of the signs of beneficial knowledge is, for the scholar to be, first of all, of truthful utterance. His heart should neither be devoted to money, nor children, or parents, or any person. He should give them their due right, while his heart is not devoted to them, but devoted to his authority. There should not be a mundane world, or otherwise in his heart. One of the people of Allah says, "If the Throne is a million-fold in the corner of the Gnostic's heart, he will not feel it!! { (His) sight never swerved, nor did it go wrong } [Surat An-Najm: 17], because the real joy and happiness are attained by Divine Knowledge. No one knows our master Mohammed, pbuh, except the Gnostic, whereas you desire to praise him, but you insult him!

(I and the pious of my nation are absolved of pretence)⁽¹⁾. Sufism needs a person to carry it, whose description is as such. There is no one but our master Mohammed, pbuh, who could carry Islam. You must carry it with actions, not words. There may be lies in words, and there may be sanctimoniousness in actions. There is neither a lie, nor sanctimoniousness in the state. The knowledge of our masters Abu Hanifa, Al-Shafi'i, Malik and Ahmed, Allah be pleased with them, is all but the fruit of the knowledge of piety. And such is not knowledge only. God Forbid! Our master Al-Shafi'i said, "I have not had my fill for sixteen years!" He used to divide the night into three parts: one-third for slumber, a third for worship and a third for reading. He was one of the four wedges. Our master Ahmed ibn Hanbal was veracious; our master Abu Hanifa was a Gnostic; and our master Malik was an Imam. All of

⁽¹⁾ Kashf Al-Khafa: (1/237).

them had stations. Just knowledge is not adequate. We must follow in their foot-steps.

The scholar is an angel:

I used to believe that the scholar is but an angel walking on the surface of earth. You cannot know our master Mohammed, **pbuh**. You know him with words only. You cannot know the Gnostic until you know the Messenger, **pbuh**. The perfect ones have been known. Allah has made them known. You cannot sit with the truthful ones unless you are a believer and pious. If you do not have faith and piety, you cannot even smell their scent {O ye who believe! Fear Allah and be with those who are truthful} [Surat At-Tauba: 119], with the truthful, not the veracious, until you have faith; and the third piety so that you know and see the veracious: you will see them as only as a breath of the Divine Presence! And all of them have been created. The highest of them is a servant. The highest is our master Mohammed, **pbuh**. If you do not have faith, from where do you bring piety?

Almighty Allah says: {See they not that We gradually reduce the land from its outlying borders} [Surat Ar-Ra'd: 41]. The scholar 'Ataa and a group of scholars interpreted its reduction as the death of scholars; either their natural demise, or forceful death. We cannot accept the judgment of a scholar who loves the mundane world, because the love of world and the love of Allah have never met in the heart. Its reduction means the demise of scholars, as well as the jurists. Knowledge is a word that embraces both religious and non-religious knowledge, and the jurist's knowledge is of Shari'a. The Messenger of Allah, **pbuh**, said, "Allah doth not cause the demise of knowledge by extracting it from people, but causes such by the demise of scholars", for Allah never gives something and takes it back. However, if He turns away from such, that will be another topic of research. "When no scholar is left, people take ignorant

chiefs. If they are asked, they give fatwa without proper knowledge. Hence they become stray, and make others stray"⁽¹⁾. In Mas'oud, Allah be pleased with him, said, "The death of scholars is akin to a rupture that can never be filled." And he said, "Acquire knowledge before it dies, and its death is the demise of scholars." And Omer, Allah be pleased with him, said, "The death of a thousand worshippers, who worship at night and fast during the day is easier than the demise of a knowledgeable scholar of the licit and illicit of Allah," for all matters are based on knowledge. Knowledge is the first obligation; it is the obligation of obligation. Then knowledge weighs work; and work should be according to the knowledge, not more or less. If there is an increase or decrease in it, such is attributed to the soul, and is called shortage. Knowledge commands the scholar to work as depicted to him by his knowledge, not more or less. And the Gnostic is the one who gives things as desired by Allah, not as desired by him. And so the True has commanded us not to do anything out of our volition, because we are weak and created. Knowledge is from Allah for {He knoweth the unseen and that which is open} [Surat Ar-Ra'd: 9]. Almighty Allah says: {then let those beware who withstand the Messenger's order, lest some trial befall them, or a grievous Chastisement be inflicted on them} [Syra An-Nur: 63]. The flesh of scholars is poisoned. And the habit of Allah in breaching the veils of those who depreciate them is well known. Whosoever depreciates scholars with his tongue, Almighty Allah will inflict him with the death of heart, before he dies. The sane person should not be preoccupied with the scholar, nor with otherwise. He should be preoccupied with himself only. If he is truthful, he should look for his defects and filth. If the scholar works, do not concern yourselves about him. You should all do this, and do not speak about a specific scholar in particular. The sane person should be

⁽¹⁾ Authenticated by Al-Bukhari (1/50), No.: (100). And authenticated by Muslim (4/2058), No.: (2673).

preoccupied with himself, not with others. He should call himself to account, and repent to his Lord, so that his Lord causes his demise as pure and purged.

After calling the words and deeds to account, he moves to calling the thoughts to account. Those are the people of the station of awareness of Almighty Allah. Do not believe that any goodness will emanate from you prior to purifying your selves. In case you burst in a fit of rage, neither Allah, nor the Messenger of Allah, or the people of Allah will stand before you! For Satan is your leader. If we are people of clairvoyance, and people of light, Satan will not dare enter into our place.

On the path to Hell when the believer, who walks gaily, crosses, Hell will say to him: "O believer! Cross for thy light extinguishes my flames⁽¹⁾!" As long as the light extinguishes the Hell, therefore it burns Satan. The real light, as the Hell says: O believer! Cross, for thy light extinguishes my flames. Also, your light extinguishes the flames of Satan. The light extinguishes the malevolence of Satan. To call ourselves to account is better than speaking about scholars and otherwise. Allah has given us minds to use. Nothing halts the mind like rage and natural love. And our capital is the mind. However, the divine love is light in its entirety. Mind is the origin; and the soul is against the mind! Therefore, what shall we do? We purify the soul. If such is purified, it does not judge the mind. If such is purified, the mind will take from Allah: it does what Allah commands him, and abstain from His prohibitions. Hence, whosoever purifies himself from evil is called, with Allah, the winner of everything: with Allah, with the servant of Allah and with himself. All such because he testifies that the Commander, of Divine Majesty, is all Wise, Knowing, All knowing and absolutely effective. No one dares say to Him: Yes, or No! Neither a Prophet, nor a Messenger, or Angel, or

⁽¹⁾ Al-Mu'jam Al-Kabeer, Al-Tabarani (22/258), No.: (18520).

human-being, or Jinn dare do so. They are all His servants. They are all under His Command. Therefore, our lives depend on purification of the soul.

Which leads: mind or knowledge?

Among people, there are those who say that mind is greater than knowledge, and vise versa.

Among those are those who say that mind is better than knowledge, and vise versa.

It is in my opinion that however great the scholar's mind is, and he is sane, his mind must be subject to, guided by and obeying knowledge.

However, the small-minded scholars of defective minds are preoccupied with interpretations. They do so based on their small-mindedness, and make knowledge obedient to, and guided by, defective minds.

The case is that knowledge is attributed to the Divine Presence. Such came from Allah. And the mind, whether great or small, is attributed to man. How come that knowledge is guided by the mind?

The most harmful thing to the mind is the whim, for it spoils such, as well as that whim is the minister of the soul. They both collaborate in misguiding the mind if there is no authority.

Selected expressions on knowledge and scholars:

Knowledge is the Imam and work is the emulator. Knowledge is not desired for itself, but for other purposes.

What is desired from knowledge is work. Knowledge requires work. Work requires sincerity. Sincerity requires absolution from our might and strength to the Might and Strength of Allah.

We quest knowledge in order to remove ignorance, and make people know. Who has learned must work with his knowledge.

Apprehension is immeasurably higher than standing in reverence. Standing in reverence is from worship. Apprehension is the station of

scholars; it is the secret inherent in real knowledge. The scholar of mundane world does neither understand, nor perceive such.

Knowledge has not given us the vanity to consider ourselves better than others. It has given us the method of serving knowledge in order to deliver us to Allah, introduces us to Allah and make us know how to serve.

If the person questing knowledge is oriented to the Gnostic, he will be severed from the knowledge of the manifested, for he saw the substratum of the heart. How will he return to the surface?. Therefore, the Gnostics do not give their destination to the person questing knowledge until he accomplishes such. If he does so and is affiliated to them, they invade the world with him. However, if he sees the light at the time of knowledge, he will be severed!

Knowledge instills decorum in the owner thereof. It gives him the service. Allah Has given us knowledge to serve the young and the old, the sinners and irreligious, so as to return them to their religion, to their beloved, not to consider ourselves better than others and become Pharaohs!

Knowledge of Allah extracts you from the ignorance of your ignorant soul. Knowledge of Allah is the (A, D and B), which is the intuitive vision Knowledge.

The scholar encompasses the entire world, except Allah.

People are of two parts: either ignorant, or scholar, seer or blind.

Real knowledge is the result of piety, i.e., for its selfsame sake.

Knowledge of three types:

The tongue knowledge: Is the knowledge of provisions, the knowledge of study and the knowledge of the Book, in which the Muslim and unbeliever, as well as the Muslim and the Christian are equal.

The heart knowledge: Is the knowledge of piety, and is peculiar to the believers, each as per his/her piety {So fear Allah; for it is Allah that teaches you} [Surat Al-Baqarat: 282].

The Presence knowledge: Is the knowledge from Allah, on two conditions: mercy and servitude. Almighty Allah says: {So they found one of our servants on whom We have bestowed mercy from Ourselves, and whom We had taught knowledge from our Presence} [Surat Al-Kahf: 65].

The Presence knowledge is peculiar to personalities, such as the Messengers and their followers. It is peculiar to those who work and worship for the sake of Allah. It is for the Mohammedan follower, who is inspired with types of knowledge that cannot be enumerated in books, or counted by tongues.

The pious scholar: His light in the sky is stronger than the light of the sun and moon on the earth.

If the scholar and the ascetic have no authority, Satan will be the authority thereof!

Knowledge is like a sword. If a person carries a sword, he must protect it, so that the sword protects him, i.e., work with the mentioned knowledge, for the knowledge-carrying personality must be greater than the station and the knowledge.

The people of piety do not take their knowledge from papers. They do not take such except from the work, and from the Mohammedan following, and they say: {Such is the Bounty of Allah} [Suar Al-Jumu'a: 4], in which we have not a scratch of a pen!

The manifest scholar is concerned with following the manifested Shari'a, whereas the comports scholar follows the heart of our master Mohammed, pbuh.

If knowledge and worship give you self-deceit, such is expulsion. If they give you vanity, such is expulsion. If they give you arrogance, such is expulsion, for they are of Satan's attributes. If they give you humiliation, humility and service, know that the True desires to up-grade you. Almighty Allah says in the Sanctified Hadith: "I am with those whose hearts are humbled for my sake"⁽¹⁾.

The ranks of knowledge are three:

Knowledge of certitude: We saw smoke from afar, so we knew that there was fire.

Knowledge of the vision of certainty: We arrived at the place of smoke, and found a flame of fire.

Knowledge of the reality of certainty: We put our hands in the flame and tasted its heat. And such is the taste. Whosoever tastes knows, and whosoever knows is committed.

Types of knowledge are endless. Almighty Allah says: {but say,"O my Lord! Increase me in knowledge"} [Sura Ta-Ha: 114].

The beneficial knowledge really refines. Knowledge is the link between us and the Divine Presence.

Knowledge is light and the light reveals {For any to whom Allah giveth not light, there is no light} [Sura An-Nur: 40]. And the light of Allah is not presented to a disobedient.

Knowledge by itself does not suffice. If it sufficed, it would have sufficed Satan.

If a man is granted knowledge and thinks himself better than others, the dog will be better than him.

Knowledge of Allah is knowledge of intuitive vision, not knowledge of the commands of Allah.

⁽¹⁾ Kashf Al-Khafaa (1/203), No.: (614).

The weapon of the world nowadays is knowledge. Knowledge is stronger than the sword. Knowledge is like the fruits of Paradise: whenever you cut a bunch of grapes, another will replace such. The primordial nature in the common people has been found, more sound than in others, because the common man believes that he is a nobody and says, "who am I compared to the master scholars? If I carry the scholar's shoes on my head, I will not reach his rank! However, the primordial nature has changed in a lot of the people of knowledge! There is neither might nor power but in Allah, the Eminent, The Magnificent.

The Messenger of Allah, **pbuh**, said, "Whosoever increases in knowledge, and does not increase in guidance, will be more distant from Allah"⁽¹⁾, for knowledge teaches us, introduces us, refines us and makes us closer to Almighty Allah.

The scholar: There is a breach under him, and he is always humble to the Divine Presence.

The person questing knowledge and the scholar: They teach the common people of the nation. The Gnostic teaches the elite of the nation.

The scholars flesh is poisonous, whether he is junior or senior, pious or not.

Each scholar is the lamp of his age, wherefore he gives light to the people of his age, even the angels.

It is mandatory of the scholar and doctor to be truthful, and are able to read the mind.

The scholar who has neither adopted Sufism, nor adopted the Mohammedan morals and ethics, is uncomfortable.

{Those truly fear Allah, among His Servants who have knowledge}
[Surat Fattir: 28]; is knowledge, and He is not absent from them for a moment. If they walk, who sees them from afar fears them, and if he

⁽¹⁾ Kashf Al-Khafa: (2/304).

mixes with them, he loves them for {verily on the friends of Allah there is no fear, nor shall they grieve} [Surat Yunus: 62].

Knowledge by itself does not suffice, but teaches us that there must be an authority or a brother in Allah, a truthful brother to guide us. We have seen such in the course when we befriended who was higher than us; and we emulated him thoroughly.

Knowledge by itself is an argument in your favor, or against you. If you work according to it, it is an argument in your favor. If you do not work according to the knowledge, it is an argument against you. Every atom in us should be an argument in our favor! Our hearing, eye-sight, tongue, hand and leg and everything should be arguments. How will they be an argument in our favor? If the True Almighty Allah has commanded us and we did as He has commanded.

The taste knowledge that come to the man is other than mind intellectual and artificial knowledge, which does not give happiness.

The True Almighty Allah does not accept the work of an actor unless it is based on knowledge.

A lot of people are shy to ask. This is wrong of them. Man must ask about the matters of his religion. There is no shyness in knowledge, and there is no shyness in religion.

Apprehension emanates from knowledge, and standing in reverence come from worship. Knowledge is higher than work, for it is the cause of work, and it is the balance of work

I do not like most Sheikhs of knowledge, for I discovered that they loved the dirham and dinar, as well as that which is loved by dogs. Do not be vain by your beards, for every single hair, as well as every string of the turban has its ethics and morals.

Allah has given us knowledge so that we serve the old and the young, as well as be proud of serving Allah, not to be deceitful of ourselves. The

Prophet, **pbuh**, said, "The master of people is their servant"⁽¹⁾. The master of people serves his mastery. He serves the infidel until he believes, serves the sinner until he prays and serves the scholar until he becomes a Gnostic. If knowledge is granted to a servant, he must put it in its proper place {**For any to whom Allah giveth not light, there is no light**} [Sura An-Nur: 40].

The light which Allah has given us, He commanded us to use such, and put it in its proper place.

We learn knowledge to implement it, for knowledge is spherical not rectangular.

Knowledge by itself does not suffice. Whosoever increases in knowledge, and such does not increase his guidance, will be more distant from Allah⁽²⁾.

When man quest knowledge, he does so for the sake of Allah!

"Scholars are like stars, whomsoever you emulate, you are guided"⁽³⁾.

As long as you have more knowledge, more light and more subtlety, you perceive Allah more.

Scholars are those who quest knowledge for the sake of Allah.

Teach the knowledge you have learnt to others, either by utterance, or deed or state.

The pious does not take his knowledge from papers, but takes his knowledge from following Mohammed, as well as piety {**So fear Allah, for it is Allah that teaches you**} [Surat Al-Baqarat: 282].

The knowledge of piety is peculiar to the believers; peculiar to those who do not desire save the Face of Allah.

Piety light originates from the knowledge of piety.

⁽¹⁾ Feidh Al-Qadeer (4/122).

⁽²⁾ Feidh Al-Qadeer (6/52), with the wording: "Whosoever increases in knowledge, and does increase in renunciation of the world, is more distant from Allah."

⁽³⁾ Authenticated by Ibn Hajar in (Takhreej Ahadeeth Al-Mukhtasar) (1/146), by way of Salamibn Suleiman Thana Al-Harith ibn Ghossein, from Al-A'mash, from Abu Sufian, from Jabir.

The real knowledge is that which has been the result of peculiar piety. Knowledge is associated with the mind when it is young. Knowledge does not come to a person who is not adhering to Shari'a.

The owner of Essence Knowledge is the authority in the Existence.

The scholar's fortune from the Messenger are his life account and Shari'a; and the Gnostics fortune are love and following the heart of the Messenger, **pbuh**; and such are scarce in the Existence.

Do quest knowledge for the sake of Allah. Take care not to quest such as a pretext to attain your personal purposes.

8. Purification of the Soul

The Messenger of Allah, **pbuh**, said, "We have returned from the micro Jihad to the macro Jihad." They said, "And what is the macro Jihad O Messenger of Allah?" He said, "The Jihad of the Soul."⁽¹⁾

He, **Allah be pleased with him**, said: The Soul is the link between us and Allah {By the Soul, and proportion and order given to it, and its inspiration as to its wrong and its right;- truly he succeeds that purifies it, and he fails that corrupts it} [Sura As-Shms: 7 – 10]. He manifested its irreligiousness thereof as such and prohibited it from such. He manifested to it piety as such and commanded it to implement it. The soul is an internal enemy, whereas Satan is an external enemy. It is evident that the external enemy will be unable to enter, save through the internal enemy. If the soul is purified, Satan will have no way. Is Satan comes to person affiliated with the people of Allah, and saw him awake thinking of the authority, he retreats and escapes! The Messenger of Allah, **pbuh**, used to testify to our master Omer, "If Omer took a mountain pass, and Satan will

⁽¹⁾ Jami' Al-'Oloum wa Al-Hikam 1/196.

take another mountain pass"⁽¹⁾. And prayers and peace be upon him said,"The right has never left a friend to Omer"⁽²⁾.

Soul is the origin:

The soul that has been purified is the one that accepts the light, for the soul is the origin: origin of the mind, origin of the spirit, origin of the heart and origin of the secret, therefore Allah has not assigned duties and obligations to another. He has assigned and burdened such {On no Soul doth Allah place a burden greater than it can bear} [Surat Al-Baqarat: 286]. The Soul is the reality of man. When man purifies and purges it, such becomes the means and intermediary between him and the True Almighty Allah, with the Essence and Gnose knowledge, and informs him of all the existing secrets. For the sake of that, the True has assigned and burdened it with duties, in order not to allege,"I did so and so."And who says,"I worked, was struck with the foil, saw dreams, remembered and cried,"understand that he has no verified report, and has known nothing at all! We understand him as an imposter who understands nothing. The most difficult thing to us is the allegation. The people of Allah say: "Every imposter is scandalized."Such is never doubtful, not suspicious. The persuading evidence of ordeal scandalize him. Do not exert yourselves. However hard you work, prayed and fasted and the Soul is alive deeming that it has existence, only a fit of rage will render all such as nothing. The Soul desires to attribute all such to it; and allegation does not emanate save from ignorance. Allah has created us, as well as our work. This is known by the person who has tasted. The person who has purged and purified his soul, knows from where do matters arise, and to whom is power {that to Allah belongs all power} [Surat Al-Baqarat: 165].

⁽¹⁾ See: Sahih Muslim 4/1863, No.: (2396).

⁽²⁾ Kashf Al-Khafaa 1/434.

The Prophets and people of Allah always witness the Divine Presence. And in the case of our master Yusuf and Zuleikha, the tongue-mongers reverse facts! They say: The Honorable, son of the Honorable, don of the Honorable said {Yet I do not absolve myself (of blame): the (human) soul certainly incites evil} [Surat Yusuf: 53]. That is a lie! The Honorable does not say such words; such are the words of Zuleikha. Our master Yusuf's Soul was appeased, contented, acceptable and perfect. The Soul of the Gnostic is appeased, contented, acceptable and perfect; how about the Messenger who had been born with his peculiarity?! This is not correct. Our master Yusuf would have never uttered such words. The Soul orders goodness. It orders evil when it is ignorant and attributes deeds to it. By Allah, this is correct. It orders evil, and what a commander of evil! However, when it is perfected, it does not order save goodness. If you tell it to commit evil and take the world in return, it will have no aptitude!

{Truly he succeeds that purifies it, and fails that corrupts it} [Sura As-Shams: 9 – 10]. Such are the words of Allah, not the servant of Allah: verified, correct words and such is a general rule. One of the people of Allah said: "Whosoever succeeds, will not succeed, save with the company of a successful person. Whosoever fails, will not fail, save with the company of a failure." The Course is from you {O ye who believe! Fear Allah and be with those who are truthful} [Surat At-Tauba: 119]. With his truthfulness, he sees the truthful and is totally attracted. Where are the male and female truthful? Where are the male and female executors of Allah's divine message? Where are they?. They do exist, praise be to Allah, Lord of the Worlds. Those are the people of gratitude. Whenever they see any of the perfections, they always attribute such to the intermediary, the means, prayer and peace be upon him {And great is the Grace of Allah unto thee} [Surat An-Nisa: 113]. A student said to his

Skeikh," I have arrived, and do really know Allah; so, give me the secret my teacher!" He said to him:"You must now be attached to the Messenger of Allah, pbuh." He said,"I do not need the Messenger of Allah, pbuh. I have reached Allah by myself!" He said:"Shall I take off the light of the Messenger of Allah, pbuh?" He said: "Yes!" And at the same moment wherein the light of the Messenger of Allah was taken off, he prostrated himself to the idol!!

By Allah! Has it not been for Allah, we would not have been guided, Nor have we given charity, nor have we prayed.

We must give a testimonial discernment to this reality. We know our state: where have we been, and where have we become. All such is the Grace of Allah on us. If we attribute anything to ourselves, we will be severed. To Almighty Allah we have no say at all in any matter. We are but an atom of atoms if attributed to the origin will be millions of millions! You attribute the bounty to the Dispenser, not to yourselves. If Allah does not love us, He will not give us. He will not bring us to the lesson. We would go to the cinema, or night clubs, we would be caught by the police and jailed among the fa

by Allah, and which He manifested such in this Existence. There {As also in your own selves: will yet not then see} [Sura Az-Zariyat: 21] is the Soul after he tames and struggles with it {And those who strive in Our (cause), - We will ce ilures.

The messenger, pbuh, said,"Start with yourself, then with your dependents"⁸¹. The determination loosens in a year, two years, twenty years, or forty years. At the beginning, man commands himself and calls to account until it matures; whence appears with him the real jewel Soul desired by Allah, and manifested such in this Existence there {As also in your own selves: will yet then not see} [Sura Az-Zariyat: 21] After he tames the soul and struggles with it {And those who strive in Our (cause),- we will certainly guide them to Our Paths} [Surat Al-'Ankabut: 69], he wears a turban, grows his beard and becomes a sheikh and a teacher! O teacher! You still love the mundane world, you are unable to stop smoking, as well as any of your habits. No one in the world praised smoking. And how come there is a sheikh that does not pray? {And serve thy Lord until there come unto thee the Hour that is certain}[Surat Al-Hijr: 99]. The Certain Hour in this verse is intended to mean death. He said,"The Certain Hour came to me, and that is it, though the Messenger used to pray late at night until his honored feet swelled, and our lady 'Ayisha said,"O Messenger of Allah!Has not Allah forgiven your previous and subsequent sins?"He said,"Should I not be a thankful servant?"⁽¹⁾.

Taste relies on purging the soul:

When the soul is purified, it witnesses matters with Allah, not with itself. His soul is gone forever; it has known its state {O ye men! It is ye that have need of Allah: but Allah is the One Free of all wants, Worthy of all praise} [Surat Fatir: 15]; {Allah stands not in need of any of His creatures} [Surat Al-'Imran: 97]. Therefore, praise relies on comprehension and taste, and taste relies on purging the soul. It must be

⁽¹⁾ Authenticated by Al-Bukhari 1/380, No.: (1078), and authenticated by Muslim 4/2171, No.: (2818).

purified so that we can taste. Whosoever tastes knows. You know the Dispenser from the bounty. You comprehend the bounty as a Messenger from the Divine Majesty Dispenser and you perceive the purports of bounties. You perceive bounties as characteristics of the Divine Majesty Dispenser. Then you up-grade from the bounty to the Dispenser, for 'the Dispenser' is a description of Almighty Allah {Say: "Call upon Allah, or call upon Rahman: by whatever name ye call Him, (it is well): for to Him belong the Most Beautiful Names} [Surat Al-Israa: 110]. His mercy is our master Mohammed. The Messenger of Allah is the greatest bounty { We sent thee not, but as a Mercy for all creatures} [Surat Al-Anbiya: 107]. If the soul is purified, it will know all matters, without incurring any shortage thereof. If a person claims shortage, such means that he is lacking in knowledge. Our master Mohammed, **pbuh**, is, in fact, the advisor. His advice had not originated from knowledge, but from the knowledge of taste and intuitive vision, as well as from assimilating matters and knowledge. Therefore, the matters and knowledge of his heirs are deemed a real knowledge of taste and intuitive vision. They have assimilated all such rendering that into power, and all matters were manifested, for the True says: {The Sign of Night have We made dark, while the Sign of the Day We have made bright} [Surat Al-Israa: 12]. They have no darkness. They have assimilated all matters, and knew that all matters are in the hands of Allah. The man who does not submit to Allah is far from his humanity and intelligence; otherwise it is apparent: the Divine Majesty Allah is Eternal with no first {He is the First and the Last} [Surat Al-Hadid: 3]. There must be a power that we resort to. The mind must consent to that, but not the sick mind that is inflicted with covetousness. The person of a sick soul does not perceive himself. When he commits a violation, he does not perceive it as such, because his heart became cruel and his eyes were frozen! All such is impossible save with

the presence of One to whom we resort. Who steers night and day, summer and winter, autumn and spring, rain, heat and cold? One; all such are with one system. If a person leaves the Straight Pass and walks as he desires, he will experience pains. Such are not caused by the way, but from being contrary to the Lord of the way. There are two ways {Verily, this is My Way leading straight. Follow it: Follow not (other)| paths} [Surat Al-An'am: 153]. About the other way, He says: Do not walk on it, as a test for you. Are you liars or not?

Our Prophet, **pbuh**, said, "Start with yourself" before you start with the world "then with your dependents." In the Course, whosoever is preoccupied with others does not succeed! Whereas the person who is preoccupied with himself, and start with himself night and day is the all in all. We have seen this with our eyes and we have tasted such. We have found all the goodness in our self {Within it will be Mercy throughout} [Surat AL-Hadid: 13].

The Sheikh in his people is like a prophet in his nation. If the True is benevolent to a servant with a sheikh to teach and refine him, he will undoubtedly be of the consented, accepted and close servants. He has a balance of truth. Man does not perceive anything prior to purification. He rather perceives his ego and kinsfolk, and wants people to look up to him. I do advise you about your souls: discipline and refine such, and if you fail to do so, look for a Gnostic who cures souls, or your pious and pure friend, but not the one who tells lies and jokes, learns jurisprudence, but his work is contrary to his words. Do keep your distance from such a person as soon as possible, and without turning back. Accompany the honest and trusted.; with whom the True Divine Majesty always irradiates to them; who witness and know. If the truthful person quests knowledge, Allah will grant him success in such. Who knows the people of Allah? It is the one who befriends them. Who knows the Messenger, **pbuh**? The

person who knew him most was our master Al-Siddiq, Allah be pleased with him. Our master Al-Siddiq had been splendid, and used to comment on the Messenger's words by saying: "You are verily true." That is why he was called 'the veracious'. His atoms are filled, and witnesses the Messenger, pbuh: "O Jabir! The first created by Allah is the light of your Prophet." Why did he use to say to the Messenger: You are verily true? Because the Messenger, pbuh, had been of broader mind, greater and more knowledgeable than him. Who had appreciated the Messenger, pbuh? Abu Bakr Al-Siddiq, Allah be pleased with him.

If the soul is alive and unpurified, it becomes distant, because nature governs man; whereas if it is purified, man governs his nature and his humanity, for it is the Successor of Allah on earth, not the heart, or the spirit, or the mind.

The soul does not take from a soul unless it becomes in the fist. There is not a thing above the fist. If you desire to command goodness and prohibit the reprehensible, you come to such from below. Let him take something from you. Let him feel that you are lower than him, even if he drinks wine and commits all vice. If you come from below the fist, he will easily take from you.

Soul is the mount of man:

Nothing in itself influences. The influence comes from your weakness and ignorance. The doubts and bad thoughts come from the dirt existing in the soul. If there is no dirt, Satan will not come. The abode of Satan is the place of actual and moral dirt, whereas the person who has nothing but light, he will have neither doubts, nor problems and never has unbeneficial thoughts. It is mandatory that every individual in the existence understands that the soul is the mount of man. If he travels a long or short distance, his mount must be obedient to him, for it travels with him. The mount must be obedient to its owner, whether an ignorant

person or a scholar. There are lots and lots of scholars, who were screened from Allah by their knowledge, or worship, or renouncement, for they have considered such as achieved by their endeavors. They have not known that such has been the grace of Allah unto them.

People do not care about purifying the soul, which is the sich veil between us and Allah { O ye who believe! Fight the Unbelievers who are near you } [Suratv At-TAuba: 123]; and it is the soul before anything. If it is purified, the divine irradiation will be very manifest in you. If it is not purified, it is the mother of pretention that is always claiming: I have done. I have done. Never believe in the pretending soul, which is always claiming of doing things. Only the pretending will be called to account⁽¹⁾. The unpretending will not be called to account. Only the pretending will sell. Whosoever has not owned will not sell { Allah hath purchased of the believers their persons, and their goods; for theirs (in return) is the Garden (of Paradise) } [Surat At-Tauba: 111]. They claimed that they have souls and He purchased such from them, whereas the people of Allah do not believe that they have souls, for they and their souls are owned by Almighty Allah. And such is the call to account of the soul that claims it has an existence and desires reward, and it deserves punishment. When the True set the reward, He set punishment in front of it.

The soul that his created for Allah must be known, and such is necessary. It is the mount of man, and it is also burdened by the Divine Presence. After it is purified, knows that and goodness appeared from it, such is attributed to Allah, and not to itself. The real blindness is that man attributes things to himself, and not to his Lord. There is never any goodness from the person who attributes things to himself, whereas who attributes such to Allah returns and calls his soul to account: if he has done good deeds, he praises Allah. If commits a violation, he repents and

⁽¹⁾ That is in the Day of Resurrection.

humiliates and humbles himself to Allah. This is Justice, and He has the power. Why do you use this power, which is not yours, in other than what Allah commands {Not one of the beings in the heavens and the earth but must come to the Most Gracious as a servant} [Surat Maryam: 93]. It is necessary to understand that the soul is the place of error, as well as the place of light. You understand according to your capability. We are subsistent between the command and prohibition. If you commit a violation, do not say that such is predestined. Allah never predestines adultery and vice: such is caused by your degraded souls {Verily, this is My Way leading straight.} [Surat Al-An'am: 153]. They have left the Way. Remain on the Straight Path, and you will reach the desired place. We need two healthy eyes:

*The eye of contentment overlooks every defect,
And the eye of indignation points out the faults.*

Leave your soul behind and come. This needs a cure. The origin of every transgression, negligence and covetousness is self-contentment. The origin of all negligence is contentment thereof. If man is contented with himself, he does not look for its defects. He leaves it be, and it signifies him! Whosoever is contented with his soul, he praises its states and covers its faults: and the contented eye overlooks every defect. The origin of every obedience, vigilance and virtue is your discontentment with such, for whosoever accuses his soul, thinks ill thereof and looks at it with the eye of indignation, looks for its defects and produces its faults, because of t leaves hihe poet's saying: but the eye of indignation reveals the faults.

This is the origin of comportment and the course in the existence. If man leaves his soul⁽¹⁾, he will reach the Divine Presence, things are disclosed

⁽¹⁾ That is: he left being guided by the desires of his soul, and followed the commands of Almighty Allah.

to him. Whosoever says that the soul has needs is veiled with his soul. Wake up and do not say that { Every soul Shall have a taste of death} [Surat Al-'Imran: 158]. As long as it will have a taste of death, it does not have even an atom of power. However, the people of Allah have died the willing death. People are asleep, and if they die, they wake up. Die before you die⁽²⁾, and they died the willing death, not the natural death. This natural death is as animals die, but the willing death does not say: I have taken so and so. I have done so and so. It says: That is the Grace of Allah. Therefore, the owner of creative will is Almighty Allah.

⁽²⁾ Al-'Ajloni said: Its formulation is as such, " People are asleep, and if the die, they wake up". And this is said by our master Ali ibn Abu Talib, Allah be pleased with him. Kashf Al-Khafaa: 2/414.

The four deaths:

Meeting the Lord in the world is not possible, save for the Gnostic, whereas for the non-Gnostic, such is only after the natural death. And the Gnostic died here the willing death, and such is what is considered to the people of Allah. He dies four deaths: the white death, the green death, the red death and the black death. He dies the four deaths in the comportment. Allah inflicts tribulations as befits him. This is a must. It is impossible for man to know Allah unless he dies the four deaths. The Companions and the comporting persons have died the four deaths. The white death, which is hunger: they used to stay for a while desiring salt, as well as bread and did not take such. That was the truthful comporting person. Therefore, the course of the Companions of the Messenger of Allah, **pbuh**, was. whereas the comporting person had such. He used to be left and did not eat for two, three or more days, as befits him. The green death was the easiest of all, which was wearing patched clothes, whether torn and sewn, but clean. The exterior of Islam is cleanness, and the interior thereof is subtlety; the interior always supplies the exterior.

The red death is disobeying the soul. I have not seen anyone, but obeying his soul, except rare persons who obey the True. The True is the most worthy of following. Disobeying the soul is very difficult at the beginning. You must act contrary to all your habits from the first to the last, particularly if you want to comport to Allah. It is impossible to comport to Allah while there is something in your soul attributed to you.

After that comes the highest, most difficult and bitterest thing! That is enduring harm. This is the black death. And such was our Messenger, **pbuh**, who used to endure harm, and was beneficial to whosoever abused him. This was the person who was sent by Allah to us, the most outstanding personality in the Existence, but- rather- all personalities

emerged from him, though he was late to them in flesh, but "O Jabir! The first thing Allah has created was the light of your Prophet⁽¹⁾.

Enduring harm from the beloved is harder than enduring such from the enemy. If man marches on this way, it will be impossible for him to know his soul, for the start of the way of divine knowledge is to know the soul. Our Prophet, **pbuh**, said,"Whosoever knows his soul, will know his Lord"⁽¹⁾. Whosoever knows his soul: O you the All Rich! You are the All Rich and I am the poor, who does the poor have but you? O you the Powerful! You are the Powerful and I am the weak, who does the weak have but you? O you the Potent! You are the Potent and I am the disabled, who does the disabled have but you? O you the All Powerful! You are the All Powerful and I am the humble. Who does the humble have but you? O you the All Knowing! You are the All Knowing and I am the ignorant, who does the ignorant have but you? O you the Living! You are the Living and I am dead, who does the dead have but you? Therefore, man has not tasted his weakness, humility, disability, poverty, ignorance and death from his soul. Nay, Nay.. I did so and so. We are pure ignorance, pure poverty, pure humility and pure weakness. It is possible for me to understand all such, whereas you do so in belief, not in taste. The taste is understood by the people of Allah who have experienced the four deaths; the black death, which cannot be endured by everyone. It can only be endured by the truthful. This way must be comported, and the black death is the greatest veil between us and Allah. The mover and tranquilizer is Allah, and the tester in the existence is Allah {For thy Lord is the (sure) accomplisher of what He planneth} [Surat hud: 107], } {He doeth regulate all affairs, explaining the Signs in detail that ye believe in certainty in the meeting with thy Lord} [Surat Al-

⁽¹⁾Kashf Al-Khafaa 1/311, No.: (827).

⁽¹⁾ See: Feidg Al-Qadeer: 5/50.

Ra'd: 2]. He places in the heart of the truthful (the non-truthful does not understand such): I am the tester, but my tribulation is out of love for you. When the truthful sees the tribulations, there will never be a second way for him, and he testifies that the tester is Allah. He believes that He is Wise and positions things in their proper places, as well as that He is Knowledgeable, knowing, All Knowing, Merciful, Compassionate and has irradiated on the Throne in the Name of the Compassionate. At this stage, he becomes entirely tranquil. When tribulations are completed, he deems hitting of the beloved like eating dried grapes, because does not come from other than Allah, whereas the pain he incurs is not from Allah, but from the dirt of the soul, which has, for long, been adoring money, leadership and self-deceit. He has been a liar, cheat and backbiter: diversified and colored violations. Such are possible on earth, and the True desires to draw them one by one from you, with extreme wisdom. You will be purged by means of tribulations, purging promotes and promotion makes known to the promoted, not the person full of dirt. Purging is conducted according to the sins and difference of persons. All such are easy from the beginning to the end, with respect to loving the mundane world. Such is not loved except by a person who is lower than it, even if his turban is big and his beard is long. We have nothing to do with him.

The world is but a house of tribulation. The Messenger, **pbuh**, did not vilify the world, but the love thereof and said: "Love of the world is the top of every sin,"⁽¹⁾ for man has only one heart, if he loves the world, he cannot love Allah, or the friends of Allah. The Messenger, **pbuh**, said, "How excellent is the world when it is the believer's mount; he does so and so"⁽²⁾. Though reliance is on the hearts, the heart is not purged save

⁽¹⁾ Shu'ab Al-Iman, Al-Baihaqi 7/338, No.: (10510).

⁽²⁾ Al-Firdoas bi Ma'thour Al-Khitab: 5/10.

after the four deaths. If he has an authority, we congratulate him. If the entire world collapses unto him, he does not care. All he needs is one word with the authority, and nothing more, truthful. We do not object that whosoever comes to the people of Allah test them at first, so as to be contented. If his heart is contented, he will submit to them. Islam is submission. He must literally submit completely, like the dead corpse in the hands of the bather who turns him as he wishes., and be guided to Allah.

Satan and his soul:

The soul is mother of rage. When the True Divine Majesty desires to upgrade such, He commands it contrary to its whims, like Satan who has spent nine thousand years in worship and knowledge, but his soul has not been purged. Such has been particularly place by the True in the Qur'an, so as to read and learn lessons. He has commanded him to prostrate to our master Adam. He refused with arrogance, thinking that he was higher than Adam. The True asked him, { (Allah) said: "O Iblis: what prevents thee from prostrating thyself to one whom I have created with My hands? Art thou haughty? Or art thou one of the high (and mighty) ones? He said: I am better than he } [Surat Sad: 75 – 76]. Knowing that goodness is from Allah, the servant has nothing to do with such. Differentiation is not the domain of any creature, even the prophets, prayers and peace be upon them. Such is a peculiarity {Those Messengers We endowed with gifts, some above others} [Surat Al-Baqarat: 253]. This is from Allah. Satan proved that he was better than Adam for being created from fire. Fire is light-mindedness. Our brother the Jinn were created nine thousand years before us. They are exactly like us; everything in us is in them exactly, but the rate of clay is more in us. We have of water the amount that makes clay, of air the amount that dries the clay and of fire the amount that roasts such. However, the Jinn have more fire and air. The air and

fire were mixed, and the air burnt. There has been no prophet in them. They live longer than us: none of them dies until he sees one thousand of his children! Their creation is different from ours. With respect to us, Allah has created our mother Eve from our father Adam, and from both came the offspring. Our brothers the Jinn are exactly commanded like us: commanding and prohibition. The Jinn are different from the Angels: among them are believers, irreligious and sinners; they have children and progeny. And {He was one of the Jinns, and he broke the Command of his Lord, will ye then take him and his progeny...} [Surat Al-Kahf: 50]. Hence, he has progeny and children, who are well-mannered, as well as irrational. What is funny about them is that when they love a person, they throw him to the ground. Light-mindedness is not worthy of praise in all things, for it is light-mindedness. The Angels do not disobey Allah in whatever He Commands them; they execute whatever they are ordered to do. Our master Idris {And we raised him to a lofty station} [Surat Maryam: 57]: He raised him to the fourth sky; the abode of the sun, whereas regarding our master Mohammed, He raised him to a lofty status. There is a station, and there is a status. The status is the spirit of the station. The status is the light of the station..

***It is not the love of homeland that has attracted my heart,
But the love of who has inhabited the homeland.***

If man loves someone, he will love the house, everything therein and the neighborhood. If he/she departs, he will not love the house, because his beloved has departed. He moves with his beloved, the person. This is called 'status,' which is the desired objective. Satan has confused the station with the status. He thought that the station of fire is higher than the earth. Nay! With respect to the creature is correct, but not with the Creator. When we prostrate ourselves, we say: Glory to my Lord, the Most Elevated. That is, elevation of status, not position. The origin is the

extended divine secret. The status extends the station. The station is honored with the status. And if the station is sanctified, Jews would have been sanctified in Jerusalem. The Jews are known of having deserved the Wrath of Allah. Man sanctifies the entire existence if he knows Allah, for he will not be the same when he knows Allah. He knows that he has no existence, and that existence is for Almighty Allah, Hence the Gnostic sanctifies the station, and the station does not sanctify.

The successor of Allah on earth is the origin of the soul's existence:

Whosoever desires to be of the people of Allah, contented for Allah, as well as contented by Allah, he should discipline his soul according to the Shari'a, not the contemporary discipline. Nay, Nay! He must discipline it the Shariite discipline, and if he does so, he will see Allah; his soul will vanish, will have no existence. The successor of Allah on earth is the origin of the soul's existence. When Allah has created the soul, he placed the thing and its opposite therein. When our master Adam ate from the tree, and with such he did not intend to disobey Allah, Nay, Allah forbid! He has not known this, for he was infallible, and was the first creature who did not believe that anyone would tell lies, like the person of primordial nature, who will promptly believe if someone tells him a story. Such was the case of our master Adam, for Satan swore an oath to them {And he swore to them both, that he was their sincere adviser} [Surat Al-A'raf: 21] that if the both ate, they would be of the immortal in Paradise. Adam believed, but he had doubts that Allah had prohibited such, and how would Satan say so? When our lady Eve came and tried to persuade him, he was persuaded, but with a scare heart, for the True had prohibited him from eating from the tree. He had not known a liar who swore an oath. When he ate and their shameful parts appeared, he knew. Allah took him and explained to him, for He knew that he was the first person of such a sin, and there was no objection if he repented.

We are intended with such an incident, so that we learn if we commit such a sin as our master Adam had done, "I have sinned!" He admitted his sin and he did not try to justify such. Then he resorted to Allah with tears, humility and demonstrating his weakness before the Powerful Divine Majesty. He demonstrated his ignorance before the All Knowing, and humbled himself before the Divine Presence. Allah accepted his repentance, and increased such by rendering him the Successor of Allah on earth.

The violator is in darkness, and such does not perceive, because he is weak and short-termed, whereas the owner of light perceives and thinks, for the light is not perceived by darkness. It is perceived by the light only. The light perceives itself and perceives others. When each individual reaches the rank of the light {Allah is the Light of heavens and earth} [Surat An-Nur: 35], and the existence is his shadow. If the pole vanishes, the shade disappears {Show us the straight way the way of those on whom thou hast bestowed Thy Grace, those whose (portion) is not wrath And who go not astray.} [Surat Al-Fatiha: 6 – 7], from the prophets, veracious, martyrs and righteous. They are all people of light. They are not people of mind or intellect. They are all people of divine light. When our master Adam confessed and admitted, Allah accepted his repentance, and made him His Successor on earth. From where has this succession come to him? Because he confessed and admitted that he had sinned. Because he was the prohibited one, he must have not eaten. Our master Adam had known and had been introduced, because he was the owner of light, and was born^{*(1)} infallible.

Our father Adam had thirty-nine twins and an individual. He was not anyone. The True commanded our master Adam that each son takes other than his twin as wife. They were a boy and a girl in one uterus, up to

⁽¹⁾ Should be 'created', the translator.

thirty-nine couples, and the fortieth was a single baby, and it was Cheet alone. Cain and Abel: Cain's twin sister was beautiful, and Abel's twin sister was unbeautiful. The Command was that Cain must take Abel's twin sister for wife; and Abel must take Cain's twin sister for wife. Cain was not satisfied; he killed Abel.

Evil comes from the soul, and goodness from Almighty Allah. Evil emanates from the soul, i.e., from the accidents that come unto the soul. It is obligatory that man must be fair and understand that the soul is his mount, which has been granted reins by the True. Whosoever his soul overcomes him means that he attributes things to it.

Purgin and knowing the soul are necessary and difficult! Such has never been found in the existence, not to any of the individuals unless the True Divine Majesty takes and attracts him in providence. We are in need of a person who has learnt and is teaching, who has been happy and makes others happy; we desire this. Our master Abu Yazid Al-Bistami, despite being of the comports persons, but the True desired to make this station in order to teach us. He was still annihilated with the Divine Presence: the station of annihilation with the Divine Presence. He had no aptitude to know anyone, and we had experienced such for years. The True commanded him and said: "Go out to my servants and teach them." He took one step, and in the second he fell down on the ground! He said, "Bring back my servant to me. He cannot do without me. He has not yet been weaned." Abu Yazid and how do you know about Abu Yazid! He was one of the greatest grandees, Allah be pleased with him.. He was brought back until he became perfect. Then he went out. Going out to the people is not easy. It is impossible for a person before his soul is weaned and matured, and is formidable and powerful, will be able to attract anyone. The people of Allah do not descend, but conduct spiritual visitations, like our master Gabriel when he used to come to the

Messenger of Allah, **pbuh**, in the shape of Dohya al-Kalbi, but the two hearts were filled from Gabriel, peace be upon him, whatever spiritual visitation has been conducted. Such visitation must be for a strong person, who does not descend and stays with his brain filled with perfections. Whosoever conducts spiritual visitations⁽¹⁾ is not scared. I guarantee that he is not scared. The powerful conducts spiritual visitations. Why doesn't the powerful withdraw? Because he watches with his eyes that there is not perfection, save the Shari'a, for it orders every perfection and prohibits every fault. Such is the Shari'a. The Qur'an embraces the Torah, Bible, psalm-book and books of actions. It embraces the Upper Universe and the Lower Universe; who perceives it? The powerful, not the weak, perceives it. The weak does not see, except what is before him. The powerful reads the expression, and understands from such concepts as befits his aptitude and his subtlety, like the swimmer who swims in the pool, if he goes to the sea, he will drown, whereas the skilled swimmer does not care. He swims everywhere, whether in the river or in the sea. And such are we with the Qur'an like the swimmer. We comprehend the Quran verse. We have power. Our Prophet, **pbuh**, said, "Each verse of the Qur'an has an exterior, interior, limit and start"⁽²⁾. Each verse of the Qur'an. The exterior scholar comes and says, "From where have you brought such?" He does not understand. There is no information but the image only! There is a phrase and there is a signification. One of the people of Allah used to say:

O owner of the signification,

Verify the phrase for us,

And draw the screen for us,

So that we behold his beauty

⁽¹⁾ That is, with humility.

⁽²⁾ See: Takhreej Ahdeeth Al-Ihyaa, Al-Hafiz Al-Iraqi 1/62.

*My love's beauty is revealed,
And it is time to establish a relationship,
And showed me His perfection,
On my mirror is his resemblance.*

The exterior: {men who are true to their covenant with Allah} [Sura Al-Ahzab: 23]. The interior: {men whom neither trade nor sale can divert from the remembrance of Allah, nor from regular prayer} [Sura An-Nur: 37]. The limit: {and on the Heights will be men who would know everyone by his marks} [Sura Al-A'raf: 46]. They know what is inside everyone. The start: {And proclaim pilgrimage among men: they will come to thee on foot} [Surat Al-Hajj: 27], and not on each camel. He does not wait in order to mount a camel. Those are four. The exterior has exteriors known only to Allah, and the interior has interiors. Such are the words of Allah, not the servant of Allah: the words of the Creator, the Producer, the Innovator, the Knowing, The Knowledgeable, the All Knowing, the All Acting and the Absolute. Such is the Qur'an. According to whatever you have of purity, honesty and subtlety, you will understand the Qur'an and deduct the concepts of the Qur'an. You will dive into the ocean and come up with treasures and jewels: the non-swimmer drowns! First of all, we need purity, and we are keen on our purity. And this malignant soul is against purity: I, I and I; every issue pertains to the ego! This is not right. We are all ignorant. There is no scholar but Allah. He teaches us. If he teaches us, we will be peerless. If He does not teach us, we will know nothing.

The truthful person is honest, with no selfish ends. The selfish end is like sickness. He will have a sick soul {Truly he succeeds that purifies it} [Surat Ash-Shams: 9] from sickness. Allah has taught all names to our master Adam, because he was healthy and was never sick. His soul was

purged and purified: it was not malignant {And He taught Adam the names of all things; then he placed them before the angels and said,"Tell me the names of those if ye are right."} They looked and examined. {They said: Glory to thee: of knowledge we have none, save what thou hast taught us: in truth it is thou who are perfect in knowledge and wisdom.} [Surat Al-Baqarat: 31 – 32]. Beware of butting with horns of dough. Take this soul to a doctor of spirits, and take the medication even if it is bitter, even if it is a surgical procedure, so as to remove the incidental rot that he had incurred.

When the soul becomes truthful, reach piety, reach realization and no obscenity will remain therein, it will witness the explosion of light, witness the reality of things and understand, hence it does not walk save on the Straight Pass {Verily, this is My Way leading Straight: follow it: follow not (other) paths: they will scatter you about} [Surat Al-An'am: 153]. You follow the Prophetic traditions: in every unit of prayer, we must read the Fatiha, which embraces the entire existence. Man reads: { Thee do we worship, and Thine aid we seek} [Surat Al-Fatiha: 5]. We do not worship but you, and we do not seek aid save from you, for there is none but You to enlist His aid, and other than you is abandoned {Show us the straight -way: the way of those on whom thou hast bestowed Thy Grace} [Surat Al-Fatiha: 6 – 7] {of the Prophets (who teach) the sincere (lovers of truth)), the martyrs and the Righteous (who do good): Ah! How beautiful is their Company} [Surat An-Nisa: 69]. E must be the essence of the straight- way. After that, He says:{Those whose (portion) is not wrath} [Surat Al-Fatiha: 7], which the interpreters say that they are the Jews. However, we give such a general interpretation. Those who know and distort are those whose portion is wrath. Those id not believe in him {from selfish envy} [Surat Al-Baqarat: 109]. Why was Mohammed an Arab, and not an Israeli?! Because they knew him as they have known

themselves. I have never seen in my life an thing more heinous than fanaticism. I do not stand it in whatever way. The Almighty Allah has said,{ Verily, the most honored of you in the sight of Allah is (he who is) the most righteous of you } [Suratb Al-Hujurat: 13].

After purification, man becomes light in his entirety. He witnesses the entire existence as light. He witnesses reality here or there. He witnesses futility here or there. He can discern that futility does not exist. We know that when light comes to us, it reveals all individual existences. The light does not vanish from man, not even from the sinner: the primordial nature's light existing in him, whereas the darkness of infidelity, as well as the darkness of perversity engulf man, and does not perceive the matter as it is. He remains as an abandoned man if he returns to the origin: to his soul and understands that contentment with the soul is the origin of every violation, negligence and debasement. Nay! He will not be contented, but observes and looks for the faults of his soul in his house, council and food. He perceives the thoughts. If a person does all the acts of perverts while unsatisfied with his soul, he will be closer than the person who is satisfied with his soul, and excessively prays, fasts, performs pilgrimage and gives alms. Our Prophet, pbuh, said,"Your worst enemy is your soul, which is between your sides"⁽¹⁾. Man knows that Satan is an enemy, but he does not know the soul. He understands that his soul and self are one. Nay! They are not one. The soul is the place of succession, and if he is satisfied with his soul, it means that he wants it to have an existence with Allah. This is the gravest sin! The sane person is never satisfied with his soul. If such commits a violation, he returns and repents, which is the best medication for him. He accompanies the people of Allah the company of those who have been successful,"Whosoever succeeds would have not done so unless with the company of the successful."He takes from their

⁽¹⁾ Authenticated by Al-Bayhaqi in Al-Zuhd Al-Kabeer: 1/157, No.: (343).

state. The state influences man, for the state does not become lies nor hypocrisy. His state will be manifest. Whosoever wants to get rid of hypocrisy, he should befriend who has done so. The faults of the soul are too many and uncountable. The first grave fault is that it makes an existence for itself, and the True says: **{But Allah cautions you (to fear) Himself}** [Surat Al-Imran: 28]. He addressed our souls and said: **{Every soul shall have the taste of death}** [Surat Al-Imran: 185] He broke the back thereof! Man is required to remember death. The Messenger of Allah, **pbuh**, said, "Remember the destroyer of enjoyments a lot." It destroys enjoyments once and for all! If he is patient, Allah will undoubtedly send to him something better than whatever he desires.

The soul leads man to goodness and evil, and you retreat from whatever refines the soul, which are the tribulations. Enraged Companions of the Messenger of Allah, **pbuh**, came to him, and he asked them, "What is wrong with you?" They answered, "They call you 'the vilified' "He said, "I am the praised and not the vilified. Why are you enraged?!"⁽¹⁾. When vilified by people, the people of Allah are exactly like the Messengers, but they are indications to the station of Messengers. The Gnostics explain to the people how the people treated the Messenger, **pbuh**, as well as how he treated them.

The Sheikh cannot comport his disciple while he has 'Yes and No, or it is said, or he said'. Such is an issue that prerequisites isolation and humility. The young and the old are empowered over him, until he becomes more humiliated than the humiliated. He cannot consider himself better than

⁽¹⁾ Al-Bukhari stated in his Sahih: From Abu Hureira, Allah be pleased with him, who reported: The Messenger of Allah, **pbuh**, said, "Do not you wonder how Allah dispels from the insults and curses of Qureish? They insult the vilified, and curse the vilified, and I am the praised!"

Due to their extreme hatred of him, the Qureishi infidels, they did not call him, **pbuh**, indicating that he was praise-worthy, and resort to the opposite thereof, i.e., the vilified. Such was not his name and he was not known by such. Hence, whatever name they called him, was diverted to others, which was contrary to their intentions. And Almighty Allah reversed their spite to them, so that they 'died in their vexation!!!' Authenticated by Al-Bukhari 3/1282, No.: (3288).

any creature on earth at all. There are individuals who have no aptitude to humiliate their souls. They have no aptitude to take the course and comport. None in the existence is found, who enters the Divine Presence while he has a soul {Every soul shall have the taste of death} [Surat Al-Imran: 185]. The truthful considers tribulation as divine providence. The True has taken care of him. If a person enters the Divine Presence while his soul exists, will be angry at Allah? No one claims that he has an existence with Allah. If he has no existence with Allah, He will give him the religious science, and he attributes such to Allah {Such is the Bounty of Allah} [Surat Al-Jumu'a: 4].

The soul does not take from a soul, Hence the True has never sent save infallible Messengers. After infallibility, He educated them. Allah desires to make you one of his companions, so it is obligatory that He refines and educates you. Pursuant to such, the soul will not desire but perfection. However, if the accidentals he had experienced still remained, there will be no use. The accidentals must be driven out. The True had delivered a perfect and full primordial nature. The True Himself has irradiated to all the existence atoms in absence vision, and said: {"Am I not your Lord (who cherishes and sustains you)?" "They said," "Yea!"} [Surat Al-A'raf: 172] forthwith! But the accidentals inflicted your soul, and such became sick, desiring a person who conforms to it. Your existence is an immeasurable guilt. He prohibited you from sitting with the liars, why do you do so? He prohibited you from befriending the people of fashion and the people of urbanism. By Allah! He will not be assembled save with the infidels. Do not sit with the liars, even if they are your relatives. Do not sit except with the truthful and the honest, who call their souls to account on the big and small sins; who eat the licit, do not backbite, do not slander and do not corrupt. Such are preoccupied with the Divine Presence. They perceived with what He has given them of power and

light. Demonstrate you good traits, even to those who abuse you. Do good to whosoever abuses you. The Messenger of Allah, **pbuh**, used to do good to whosoever abuses him. He had never degraded himself to abuse, or make malignant issues. It was impossible, because neither his heart, nor body, or spirit, or soul had been susceptible to abuse. He was perfection in his entirety. Thus, when the traitors accused our master Yusuf, he was about to strike her and she was about to strike him. She said to him: "I am your Lady and you are my page and hired hand, why do you not obey me when I command you?" He said, "I cannot. I am a Messenger, the son of a Messenger and the grandson of a Messenger. I do not obey you not in disrespect to you. You are undoubtedly my Lady, and I am your slave and servant. You do respect and revere me, but you demand from me something which is not mine. This is to the Lord of the worlds. I cannot do such. Our master in the intuitive vision cannot disobey Allah. The Gnostic will not do so in the intuitive vision, how about the infallible Messenger? It is utterly impossible. I am a slave, and all my perfections are from our master Mohammed, **pbuh**. If a person insults me, I will not insult him. If he hurts me, I will never hurt him. However hard he hurts me, I will never hurt him. I supplicate to Allah to guide and protect him. Beware of supplicating against your children. Help them from their souls. Whatever he does, do not assist his devil and evil soul, Supplicate Allah to make them happy, so that they treat you as happy people do. The True said to our master Mohammed: **{Wert thou severe and harsh-hearted, they would have broken away from about thee}** [Surat Al-'Imran: 159]. The people of Allah are not severe, even if they forcibly order good deeds and prohibit abomination, and may be for the sake of the person. We always look to the results. Because he has submitted his soul to the All Wise, the All Knowing, it is important that everything that occurs in the existence is not contrary to Shari'a. Take

care not to act contrary to Shari'a. Conformity to Shari'a is goodness. From where do we know that man is weaned? From the vision of his eyes, for he does not like to see with his eyes a violating thing, does not like to sit in a place wherein there are violations and does not speak well of a violating thing; hence, we understand that he is weaned. He has not become an adult, but he is weaned. He has known, and become capable of appreciating and understanding, and does not sit save in a place where he is enhanced in knowledge. Such a person cares about purification of the soul, and does not care about a lot of worship. This is a person of goodness, who has known his soul as it is, and must purify such from imperfections. Man is stronger than everything, and bigger than the Jinn, but-rather- the entire existence has been created for the sake of man; and man has been created for Almighty Allah. Neither Satan, nor the soul has leverage over him. Satan cannot enter to man, unless the soul agrees. All such occur when he is negligent and laughs, commits violations and loves urbanism and sits wherever he likes. He does not consider all such as violations, because he has a sick soul. Whereas if his soul is perfect, appeased and contented, Satan can never enter to him, for he is alert.

Good manners come from the soul. Bad manners come from the soul, and not from the work. The real commanding worker is the soul, for such is the assigned and commanded. Torture will be inflicted on the soul, not the spirit or body. The two interrogating angels interrogate the soul. They are for the abominations doer, and Mobashir and Baheer angels are for the good deeds doer. Look at our master Azrael when he comes to the dying person. If the dying person is a culprit, Allah protects us! The vision of our master Azrael itself is from beyond the mind! However, if he comes to a beloved person, he comes to him in the shape of a lover, and the dying person is a beloved. The dying person sees himself as a lover, and our master Azrael as a beloved, hence the harmony occurs;

they love each other. The policeman has no authority save over the criminal and culprit. The interrogating angels will not dare come to you. Mubashir and Basheer will come to the pious and pure in his shape, with extreme decorum: like a mirror; his image exactly. This is for the pious and pure, whereas the interrogating angels come to the person who commits abominations.

The soul is the assigned one. He manifested to it two paths: the straight path, which he commands to take, and prohibited it from taking the meandering path: the path of those whose portion is wrath; the people of souls: those who know and distort {And who go not astray} [Surat Al-Fatiha: 7], the unconfined people of small minds. The straight path from the prophets, the veracious, the martyrs and the righteous, and how excellent companions are such!

Apply the science of soul refining:

Whosoever applies this science must be tested by Almighty Allah. If he is tested and becomes patient, submission will come unto him. After such, comes contentment. If he is contented, he will witness all the tribulations from the Divine Presence. There are people who have no aptitude for patience. Such have no entity with Almighty Allah. This is an ordinary person who is not viable to be a proponent for the cause of Allah, or manifests Him.

Ranks of the soul:

The soul has seven ranks. The first rank did not exist at our time, but now it exists in the time of liars and veiled, and it is called the soul who orders. It was in Europe and the lands of unfaithfulness only, but nowadays unfaithfulness abounds. Next comes the soul who blames, which blames the owner thereof in goodness and evil. If he does an evil act, it blames him saying, "Why do you do evil?" And if he does a good

deed, it blames him saying, "Why haven't you done better?" This soul works in man more than others. This is the truthful. After such: the inspiring soul, which is the most difficult of the seven souls. The people of Allah ceased to say poetry after all the poetry they have said on this rank. The substratum thereof is that of inspirations. If it has no authority, such a soul thinks that each inspiration it receives as a divine one. The thoughts and inspirations are four. They do neither become five, nor decrease to three. Such are either a mental thought, which is the permissible; a Satanic thought, i.e., the illicit, disagreeable and otherwise; a regal thought, i.e., the beautiful or good thought; a compassionate thought, i.e., the knowledge of Allah: such does not leave you ignorant if you have an authority. The third soul: no person can ever comport by himself unless he has an authority. Then we up-grade to the appeased soul: the first of perfections, which are four: the appeased, satisfied, acceptable and perfect. The top of the perfection rank is the appeased soul, which is appeased by Allah, never doubts the existence of Allah, appeased by the commands of Allah, appeased by the prohibitions of Allah and is appeased by everything. Then we up-grade to the satisfied soul: it is satisfied with all the works of Allah from the beginning to the end; such is the satisfied. It is satisfied with the Lord thereof, the Messenger, **pbuh**, as well as with the authority. It has light. It has discernment. All the affairs thereof are satisfied; such has known. Then we upgrade to the acceptable soul, that is, acceptable to Allah. Then we up-grade to the perfect soul, that embraces the seven souls, and positions all in their substrata. It does as commanded by the authority; it positions wherever it is commanded by the authority. Here, mind and thinking never operate. Our mind and thinking are nothing; Allah is the Commander, the All Wise, Knowing, All Knowing and Knowledgeable.

He positions things in their substrata {every single thing is with Him I (due) proportion} [Surat Al-Ra'd: 8].

The souls are seven: the soul who orders, who blames, the inspired, the appeased, the satisfied, the acceptable and the perfect. Man can never comport by himself, unless with the authority, especially the third soul in which feet slip. The soul, spirit, heart and mind are all but one, and we have named them according to the traits thereof.

Almighty Allah says: {By the soul, and the proportion and order given to it; and its inspiration as to its wrong and its right; truly he succeeds that purifies it} [Surat Ash-Shams: 7 – 10], (By the soul) He has uttered an oath, glorified and made such indefinite; (and the proportion and order given to it) proportioned such as a substratum for Succession. The successor on earth is the soul, not the heart, or mind or spirit {On no soul doth Allah place a burden greater than it can bear} [Surat Al-Baqarat: 286].

(and its inspiration), that is He manifested to it;

(as to its wrong and its right), susceptible to irreligiousness and to piety; susceptible to the thing and its opposite. He manifested irreligiousness to it as such and prohibited it from such. He manifested piety to it as such and commanded it to do so. Irreligiousness is for the weak, whereas piety is for the strong;

(truly he succeeds that purifies it): from irreligiousness;

(and he fails that corrupts it) with irreligiousness.

We can remove irreligiousness, because when Allah has created us, he did not create irreligiousness with us. The Messenger of Allah, pbuh, said, "Each baby is born on primordial nature. His parents make him a Jew, Christian, or Magus"⁽¹⁾.

⁽¹⁾ Authenticated by Al-Bukhari 1/456, No.: (1393); and authenticated by Muslim 4/2047, No.: (2658).

The soul has two descriptions, and Satan has two descriptions. What are the descriptions of the soul? They are irreligiousness and piety.

And Satan is a Whisperer and withdraws after whispering. He whispers to the negligent, and withdraws from the alert. How beautiful is this! We must always be alert. Satan is an enemy; the soul is the worst enemy: "The worst enemy of yours is your soul that is between your two sides"⁽²⁾.

The traits of the soul are piety and irreligiousness. He has commanded us to be pious, and prohibited us from irreligiousness.

I do love the owner of soul, who is proud, charismatic and chaste. I do love the owner of soul, who positions things on their actual places.

Selected expressions on the soul:

The taste depends on purification of the soul; whosoever tastes knows, whosoever knows understands and whosoever understands is committed.

The soul science is other than the soul reality. The soul science is one of the most beautiful sciences. He becomes enraged for the sake of Allah. He does not become enraged for his soul and does not seek revenge for such.

Satan cannot enter your heart unless he finds a dirty corner therein. Most of Satan's entry is in the soul who orders, whereas the truthful lover is entirely tight against Satan's entry. The soul who orders is the one that causes perdition of man, whereas Satan is weak {feeble indeed is the cunning of Satan} [Surat An-Nisa: 76].

The soul demands the permissible, and if you give it such, Satan will enter and cause you to commit the illicit. Therefore, the truthful prohibits

⁽²⁾ Authenticated by Al-Beihqi fi Al-Zuhd Al-Kabeer 1/157, No.: (343).

it from the permissible so that Satan does not find a way to his heart. Tests are not with the illicit, but with the permissible.

Submission to permissible desire makes the heart harder, like desiring a meal, clothes and so on.

The soul wants the traits of Seigniority and says: I and I; glorify me. Sanctify me. None but the soul claims seigniority. Almighty Allah said on the Pharaoh's tongue: **{I am your Lord, Most High}** [Surat An-Nazi'at: 24], **{No god do I know for you but myself}** [Surat Al-Qasas: 38]. There exists no veil from Almighty Allah, save the soul. Up-grade the soul, for they are all your beloved, friends and brothers. If the soul is purged, it becomes a spirit. Whenever the soul grows, the mind becomes smaller.

The soul is the successor of Allah on earth.

The body is a soldier under command, who executes the governor's orders. The soul is the governor over man. When the soul orders the hand to steal, the hand says: "I have not been created for this. I have not been created for stealing! I have been created to take the Qur'an, or give alms to the poor and the pauper." The soul will say to it, "Has not the True commanded you to obey?" It will say, "Yes." The hand, in truth, is obedient to the command of Allah, who has commanded it to obey the soul. For that reason, punishment will be, according to what is evident, on the hand. The hand will be severed, but the people of taste testify that the entire pain will be on the soul. And that is right, because the soul has commanded; therefore it is responsible **{On no soul doth Allah place a burden greater than it can bear}** [Surat Al-Baqarah: 286]. However, the soul is a meaning, and the manifestation thereof is depicted on the hand, ear, leg and such like. All such are but manifestations; and the soul is a

meaning, whose hand cannot be severed. The soul cannot be disintegrated. The soul is light, and light cannot be disintegrated.

Cunning flows into the son of Adam as loving does. It flows into him unaware! If man commits a sin without feeling guilty, and is not punished for it, such will be cunning! Whosoever desires Allah will never commit a sin.

However, whosoever is desired for the Divine Presence, will be called to account for small and great sins, and will not be left alone. The truthful is, rather, called to account and tested; and the tested always walks on the straight path. He cannot step out of the straight path, because he is tested.

If your soul is not purified, it will erase everything with one fit of rage.

Positioning the facts in their proper places requires courage; and I love the soul owner who positions things in their proper places.

When your souls are purified, you will witness the meanings of the Qur'an, and the angels will, rather, descend upon thee!

Disobedience will not occur, except when the soul is not purified. You should purify the soul. The believer always monitors.

That last which exit from the hearts of the veracious are the love of soul and leadership.

The soul claims before purification, whereas it says, after purification: This is the Grace of Allah that He gives to whomsoever He desires.

The unbeliever and the infidel have a thick veil, which is the soul.

If I speak all my life about the soul, I will not give it its due right.

It is stipulated that works should be founded on purging the soul from the despicable traits. If work is done by a person whose soul is not purged, such will be inadequate, for he will be in danger of destroying his work with a single fit of rage.

If you consider yourself better than others, the dog will be better than you.

The self-deceit person has a weak mind, whereas the arrogant has a small mind.

All goodness, as well as all joy, all happiness and all relief are caused by purifying the soul.

Devils are created from the breaths of the people of malignant souls.

The entire existence depends on the soul, and for this reason, the True has burdened it with the Shariite assignments.

Whosoever calls his soul to account for the minor and major deeds, will enter Paradise without being called to account.

Whosoever calls his soul to account in this world, will not be called to account in the Hereafter, whereas who does not call his soul to account in this world, will be called to account in the Hereafter.

The best thing that enhances faith is calling the soul to account. Do not eat illicit food, and preserve your hearing, eye-sight and tongue. Eating the licit comes first, then comes calling the soul to account; control emanates from eating the licit.

The best thing that enhances faith is calling the soul to account; do not eat the illicit, do not back-bite people and do not slander.

Our master Omer, Allah be pleased with him, said,"Call your souls to account before you are called to account"¹.

Call to account the hearing first, then the tongue, then the eye-sight.

The purified person is the one who demands from his soul, calls it to account, commands and prohibits it.

First of all, man starts with his soul, with the minor and major deed.

{Those whose (portion) is not wrath, and who go not astray} [Surat Al-Fatiha: 7]. Those whose portion is wrath are the people of souls, whereas those who go astray are the people of small minds.

Man starts first with his soul: our Prophet, pbuh, said,"Start with yourself, then with your dependants"².

You should be a 'shepherd' of your limbs: your hearing, eye-sight and tongue, then of your family, your neighbor, people of your town, your country and the entire world consecutively. Our Prophet, pbuh, said,"You are shepherds, and each of you is responsible for his subjects"³.

O Assigned Muslim! You are required to have taste, calling to account, piety and guarding of your hearing, eye-sight, tongue, stomach, genitals, leg and hand.

Our Prophet, pbuh, said,"The worst enemy of yours is your soul, which is between your sides"⁴.

¹ From the quotes of our master Omer ibn Al-Khattab, Allah be pleased with him, Sunan Al-Tirmithi 4/635, No.: (2459).

² Authenticated by Al-Beihaqi in 'Al-Zuhd Al-Kabeer' and has a witness from the Hadith of Anas 2/157, No.: (343).

³ Authenticated by Al-Bukhari 1/304, No.: (853).

⁴ Authenticated by Al-Beihaqi in 'Al-Zuhd Al-Kabeer': reported from Ibn 'Abbas 2/152.

If one of you desires to understand more my present speech, he should call his soul to account.

The pious predecessors used to call their speeches, acts and thoughts to account.

I have not seen anything more beneficial than calling the soul to account. If a person does not call his soul to account, no goodness will come out of him, even if he utters wisdom, for he will waste all his deeds with one fit of rage. If a man comes to a person, who calls his soul to account, indicates to him his defects and vilifies him, he will be very happy for such, as well as grateful to him, because he believes that who has come to him is a messenger from the Divine Presence.

The divine secrets are not perceived save by the pure, whose soul has been purified, like the ocean into which only the skilled swimmer dives to come out with jewels.

O my sons! If you desire the goodness of this world, you should purge your souls.

You must judge your soul before you judge others. Man must be a governor over his soul.

I have found that the entire existence is founded on the soul. Therefore, Almighty Allah has never assigned burdens, save to the soul. Almighty Allah says: {On no soul doth Allah place a burden greater than it can bear} [Surat Al-Baqarah: 286].

If you make the soul owner angry, he will break your hand, whereas if you make the lover of world angry, he will bite your hand.

The soul is the substratum of comprehension, the substratum of following and the substratum of taking.

As long as the soul is a snake, it must be killed. The strongest cure for purging the soul is calling it to account.

If the soul is purified, Satan can never intervene.

If the soul is not purged and purified, it will not take from Allah.

If you purify the soul, it will understand everything.

The soul is like an untreated abscess: it will be painful wherever you touch it. O my brother! Have a surgical procedure be conducted on it, and be relieved from such.

The desirer will not perceive a thing until his soul is purged; and whosoever's soul is not purged, will not perceive a thing.

Whosoever befriends the people of Allah has no soul.

Tribulation is against the soul; and as long as the soul exists, no goodness will come from the owner thereof.

The soul can never be tranquil unless it is purified; it will lose everything with one fit of rage although the deeds thereof are of the size of the skies and earth.

I guide you: the best thing is the soul purification.

The truthful person's concern and interest is purging his soul.

If you see a man who has killed a hundred and is dissatisfied with his soul, he will be close to repentance, and returning to Allah!!

If you see another, who prays late at night, fasts during the day and performs pilgrimage every year, but he is satisfied with his soul, he will be in danger of his deeds!

The purged soul of the friend of Allah does not do or order, save with the command of Allah.

The thick veil is the soul.

Beware and beware of considering yourselves better than others.

The soul is the substratum of error, as well as the substratum of light. He has commanded it to do goodness, and prohibited it from evil.

The soul comes in the name of religion; and it is more evil¹.

O Sheikh! Never forgive your soul, and call it to account for the minor and major deeds.

The origin of trial in the existence is negligence, and the cause thereof is self-satisfaction.

The soul does not take from the soul. Such is known by the worst ignorant. The soul can never be honest before purging.

Beware of negligence! The highest thing to the perfect man is non-negligence. If you are negligent of yourself, you would definitely be negligent of others.

There is no person in the existence who has known his Lord, unless with the knowledge of his soul. Our Prophet, **pbuh**, said, "Whosoever knows his soul, will know his Lord"².

¹ That is, it tricks its owner and demands its desires in the name of obeying religious orders, such as requesting him to advise people to acquire their respect, not to acquaint them to Allah.

² Stated by Al-Minawi in 'Feidh Al-Qadeer': 5/50.

Do not believe that Satan enters without the permission of the soul who orders; whereas he does not enter the purified soul, but he does not dare walk on the road whereon it walks. Our Prophet, **pbuh**, said, "If Omer takes a mountain pass, Satan will take another one"¹.

Take from your hearts, not from your souls. We are susceptible to change and substitution. Therefore, we are commanded to make spiritual strife and hardening.

Whosoever considers his soul better than others is the disciple of Satan.

All the joy, all the happiness and all the relief are attained by purifying the soul **{truly he succeeds that purifies it and he fails that corrupts it}** [Surat Ash-Shams: 9-10].

When the soul is perfected, it does not order save goodness.

The educated and well-raised up is endeared. Control your hearing, eye-sight and tongue **{for surely the hearing, the sight and the heart. All of those shall be questioned}** [Surat Al-Israa: 36], and laugh with whosoever insults you and be indulgent with him. He has become an abuser. You should be an indulgent person. Do not be an abuser like him.

The highest rank of comportment is calling the soul to account.

The link between you and us, as well as between you and Allah, is your soul. Your soul must be purified.

The soul is an internal enemy, and Satan is an external enemy. The external enemy cannot enter, except through the internal enemy. It is impossible for Satan to enter if the soul is purified.

¹ Kitab Al-Sunnah, Ibn Abu 'Asim 2/582, No.: (1254).

The soul who blames always works with the owner thereof in goodness and evil. When you commit a violation, it blames you: "Why did you do so?" When you do a good deed, it blames you: "Why did you not do better?" It always attends the believer, and such is the selfsame advancement.

The soul is the one calling to account, as well as the one called to account.

The six-soul owner is enraged if Allah does not give him quest!

The soul who orders will order evil; and the owner thereof is perfected, it will order goodness; hence, it become a soul who orders good deeds.

Any person whose soul is purified, knows his soul, his Lord and all the creatures!

Allah guides us to happiness; Almighty Allah says: {truly he succeeds that purifies it} [Surat Ash-Shams: 9].

The Sheikh does not know except a person with a purified soul.

There are two categories of those who praise their souls. The first praises his soul so that the ignorant knows him, like prophets. The second praises his soul so that he has a status among people, and such is the most difficult thing to me.

Man is susceptible to the thing and the opposite thereof. The eye is susceptible to look to sky and learn lessons, as well as susceptible to look to the prohibited.

Allah burdens the soul with assignments. Almighty Allah says: {On no soul doth Allah place a burden greater than it can bear} [Surat Al-

Baqarat: 286]. It becomes the Successor of Allah on earth when it obeys the commands of Allah.

Fasting, praying, pilgrimage and good deeds are all created. We have the intention only. If the soul is not purged, there will not be a good intention. There is no work, or anything but has a fruit; and the fruit thereof will either be good or evil.

Man will not take with him save the fruits of his work, not his work {But Allah has created you and your handiwork} [Surat As-Saffat: 96]. The issue is not associated with numerous deeds. It is associated with realizing the deeds: whenever He commands us, we obey; whenever He prohibits us we abstain.

The intention is the essence of soul purification. "A person's intention is better than his work"¹.

Our Prophet, pbuh, said, "O my Lord! Guide me to the best morals, for no one but You guides to the best thereof"². And he, pbuh, used to say: "O My Lord! Improve my morals as You have improved my creation..."³. All the perfections have been taken from the Messenger of Allah, pbuh, "O Jabir! The light of your Prophet has been the first creation of Allah"⁴. The entire manners are from him, and such were distributed among people. And His Divine Majesty Allah says: {And surely thou hast sublime morals} [Surat Al-Qalam: 4].

Good morals existed in the previous nations, whereas the completion thereof has not existed save in the Messenger of Allah, for his being,

¹ Shu'ab Al-Iman, Al-Baihaqi 5/343, No.: (6860) with the wording: "The person's intention is more eloquent than his work."

² Part of a Hadith authenticated by Imam Muslim 1/535, No.: (771), and the full text thereof is as such: "O my Lord! Guide me to the best manners, for none but you guides to such; and dispel from me the bad manners, for none but You dispels the bad thereof."

³ Sahih Ibn Hibban 3/239, No.: (959).

⁴ Kashf Al-Khafa 1/311, No.: (827).

pbuh, the Seal of Prophets. The proponents collected by our master Mohammed, **pbuh**, around him has never been found with a prophet before him, and in a report,"I have but been sent to complete good morals"¹. And such is in some individuals, who always follow the Greatest Messenger, **pbuh**, in the words, deeds states and morals.

Such are the leaders; such are the heirs after him, **pbuh**. Our Lady 'Ayisha, **Allah be pleased with her**, said,"His morals have been the Qur'an"².

As the meanings of the Qur'an are endless, our Prophet's beautiful designations, which indicate his splendid morals, are endless as well, because **{every day in (new) Splendor doth He (shine)}** [Surat Ar-Rahman: 29], which is all that appears from the Divine Presence, appease on our master Mohammed, His servant. And in every one of his states, **pbuh**, are renewed to him from good morals and best life account, as well as whatever Allah bestows upon him of sciences and knowledge that are not known, save to Allah; this is due to the fact that the divine irradiations are never interrupted; there the True indicates: **{that they should be in confused doubt about a new creation?}** [Surat Qaf: 15]. None could undertake such, except whom He desires to be His successor, Almighty Allah. Who can undertake such? It is the one who can always adopt and implement new morals **{every day in (new) Splendor doth He (shine)}** [Surat Ar-Rahman: 29], every breath of his is different from the other. This is not known except to the individuals, as a signal from the Qur'an verse. Endeavoring to enumerate the parts of his splendid morals, is an endeavor beyond the capabilities of man. The Messenger, **pbuh**, was created a servant and the master of servants. He was disposed to

¹ Al-Mustadrak ala Al-Sahihein 10/191, No.: (20571).

² Musnad Al-Imam Ahmed ibn Hanbal 6/163, No.: (25341).

honorable morals in the origin of his purified and pure creation. Such did not occur to him by means of combating and hardening the soul, but "O Jabir! The light of your Prophet has been the first created by Allah"¹.

|*****|

9. Loving and following:

He, Allah be pleased with him, said:

Know that love for Almighty Allah, His Messenger and Believers is the ultimate and the highest summit of esoteric abodes and degrees. After reaching love, there is no spiritual station, but that is one of its fruits and one of the followers thereof. And there is no station before love, but is one of its preludes. It has been stated in the Book, Prophetic tradition and the Nation scholars' consensus that the love for Allah and His Messenger is an obligation; and how is the non-existent imposed?

Establishing the love for Allah is proved by Almighty Allah saying: {whom He will love as they will love Him} [Surat Al-Mai'da: 54], and Almighty Allah saying: {But those of Faith are overflowing in their love for Allah} [Surat Al-Baqara: 165].

And His Almighty Allah saying: {Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred: the wealth that ye have gained, the commerce in which ye fear a decline: or the dwellings in which ye delight—are dearer to you than Allah or His Messenger, or the striving in His cause; then wait until Allah brings about His decision} [Surat At-Tauba: 24].

The Messenger of Allah, pbuh, has made love a stipulation in Faith when a Companion asked him, "What is faith?"

¹ Kashf Al-Khafa 1/311, No.: (827).

The Prophet, prayers and peace be upon him, said, "Allah and His Messenger should be more beloved to you than others"¹; and he also said, "The servant will not believe unless I become more beloved to him than his wife, soul, money and all people"². He also said, "Love Allah, because of the bounties He bestows on you; and love me, because Allah loves me"³.

One of his supplications was as follows: "O My Lord! Grant your love to me; and make your love more beloved than cold water"⁴.

And he also said, "A person is always with whomsoever he loves"⁵.

Some priests came to the Messenger, **pbuh**, and asked him, "Do you love Allah only? We all love Him! And Almighty Allah revealed the verse: {Say: "If ye do love Allah, follow me: Allah will love you} [Surat Al-Imran: 31], they retreated and escaped! Whosoever claims love now, should follow the Messenger, **pbuh**. The first sign of following is to give preference of his love of the Messenger, **pbuh**, to his love for his mother, father, wife, money and all people. This is the real follower, and he is always overcome by modesty and decorum. Then the greatest sign will be the outcome of the following, which is depicted in being endowed with knowledge and comprehension, even if he is illiterate; such does not stipulate that he is a scholar, or reads and writes. Our master Mohammed, **pbuh**, was illiterate. Let us ignore the exterior science, and focus on the second science: the science of piety {So fear Allah; for it is Allah that teaches you} [Surat Al-Baqara: 282]. This loving person is always with piety; that is, always with calling to account. Piety is calling to account.

¹ Authenticated by Al-Bukhari (1/14), No.: (16).

² Musnad Ahmed: (3/207), No.: (13174).

³ Al-Mustadrak ala Al-Sahihein: (3/162).

⁴ Authenticated by Al-Tirmithi (5/522 |), No.: (3490) in approximately similar wording.

⁵ Authenticated by Muslim (4/2034), No.: (2640).

He obeys whatever Allah has commanded him and refrains from His prohibitions. He is always with permanent advancement, but he is tested. Tribulations are those which purge man. Enhanced faith will not be realized with works only; such will not occur save with tribulations. The objective of tribulation is advancement, as well as for acquainting with the soul. He makes you testify that you are incapable, poor and weak servants, so that He advances you if you are patient or contented. There is no Governor in the existence save Allah {Therefore be patient with constancy to the Command of thy Lord, and obey not to the sinner or ingrate among them} [Surat Al-Insan: 24]. The world is an abode of tribulation from its beginning to its end. If Allah loves a servant, He will purge him with tribulations. And He has tested our Lady 'Ayisha with the falsehood.

Signs of love:

The truthful has none in the existence save the followed, **pbuh**. It is obligatory to be inflicted with tests, for the imposters are too many; and each imposter is revealed. Tribulation is the spirit of religion, and is not inflicted save on the beloved of Allah. There is no bounty greater than the bounty of tribulation. Knowledge does not purge, and work does not purge, because they do not inflict the soul. It is, rather, inflicted with tribulations. They back-bite, as well as tell falsehood about, and slander, him. The truthful follower has, before him, the Messenger of Allah, **pbuh**, who was inflicted with many tribulations, his front teeth were broken, among many other inflictions. If a person says that he is a lover and follower of the Messenger, **pbuh**, but he has nothing of the comprehension and taste, we do not think him a follower, but, if you excuse us, a definite liar! The non-truthful has illusions, and has never any link with us, for he works for his sake as he desires, especially if his

mind is small. With respect to the truthful follower, he always calls his soul to account verbally and actually. He neither tells lies, nor commits a violation, but works as his followed, who was our master Mohammed **pbuh**, used to work. If a man claims that he loves the Messenger of Allah, **pbuh**, it is a prerequisite that he follows him.

'Following' is not just an uttered word. The Sheikh's secret must flow from the followed to the follower. It must flow, in its entirety, into you through love and following. Such will flow into your heart unawares. Comporting on the way with the breath, which flows from the Sheikh to the desirer benefits him, for it refines, educates and makes him closer. The true educator is the beloved. He educates the lover in his movements and tranquilities; and the highest method of education is turning away from him. He burns everything so as to return to the original structure.

We have seen our master Al-Siddiq and the Companions, among them Thawban, who used to follow the messenger, **pbuh**, until they ingrained some of traits of the Messenger of Allah, **pbuh**, which is what we want. We must march as did the Companions of the Messenger of Allah, **pbuh**, and as such we should course. The Companions left their wives, children and assets, and followed the Messenger, **pbuh**, in hunger and fighting, and used to remain hungry for one, two and three days! They left the wives, meals and clothes; and every one of them used not to think, or look except with executing the orders of the Messenger of Allah, **pbuh**, and they succeeded! It will be useless if we do not act like them! The Companions of the Messenger of Allah were not hypocrites; they loved and respected each other. If they were sent away from the Messenger of Allah, **pbuh**, one of them would tell the others: "Come and let us believe

for an hour"¹. As if they thought that they became unfaithful if they were away from our Prophet, **pbuh**! And that is true. When the Messenger of Allah died, the young Companions said, "Before we dusted off dust from our hands, we lost our hearts." By Allah! They were truthful, because the sun used to rise, revelation was sent down to them and they lost the Messenger of Allah, **pbuh**. That was why our master Omer drew his sword and said, "Whosoever says that Mohammed is dead, I will sever his head!"

Following is of many kinds: Following the Messenger, **pbuh**, in the pillars, obligations, traditions and such like, especially if it is a dead tradition that he revives. This proves that he loves the Messenger of Allah, **pbuh**. The most vital component for us is to take the course that our master Mohammed, **pbuh**, has taken; and the law before us is the Qur'an {Say thou: "This is my Way; I do invite unto Allah,-- with a certain knowledge I and whoever follows me} [Surat Yusuf: 108]. Victory for our master Mohammed, **pbuh**, was from Allah: when Allah commanded him, he obeyed, and prohibited him, he refrained. The same applied to the Companions, **Allah be pleased with them**, when the Messenger of Allah, **pbuh**, ordered them, they obeyed and never questioned. We must consider our master Mohammed, **pbuh**, the Messenger of Allah, and the True says about him, {"Nor does he say (aught) of (his own) Desire. It is not less than inspiration sent down to him} [Surat An-Najm: 3-4]; {So take what the Messenger gives you, and refrain from what he prohibits you} [Surat Al-Hashr: 7]. There did not exist a person more complete and perfect than the Messenger of Allah, **pbuh**. He was the foremost in courage, which was rather emulated, as

¹ Mussanuf Ibn Abi Sheiba (6/170), No.: (30426). As if they thought that they became unfaithful if they were away from the Messenger, **pbuh**

well as generosity, honesty and so on. He used to say, "I and the pious of my nation are innocent of pretence"¹.

If we know that the Messenger, **pbuh**, has been selected by Allah, has been elected by Allah and has been chosen by Allah, the matter become very easy to us. The Messenger, **pbuh**, has not died the normal death we all know, but he was actually commuted. The death of the perfect people of Allah is but a commutation from a narrow world to a wide subtle world, replete of light and mercy. Our master Mohammed, **pbuh**, is undoubtedly their master.

We are in need of an authority to take from his state, not his words. Our master Mohammed, **pbuh**, always supplies us; the supply is permanent and never interrupted, neither in summer, nor in winter, neither at night nor during the day, not even for one hour. The people of subtlety perceive such, and the heir inherits all that the Messenger of Allah, **pbuh**, had: the minor and major, save the message of legislation in which he has no fortune {This day have I perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion} [Surat Al-Ma'ida: 3]. All his movements, tranquilities, speech and desires are with the heir, and none of such, whether minute or abundant, depletes. By the perfect heir the desire of the Divine presence, The Mohammedan heir who has everything, but he is a servant; do not consider him a god! Nay by Allah {Glory to (Allah) who did take His Servant for a journey by night} [Surat Al-Israa: 1], no one is with Allah; He alone has the existence by Himself; hence, worship is not deserved by two; it is solely deserved by one. Say to the heir, "Tell lies and take the world!" He cannot. Say to him, "Commit treason!" He cannot. He has no aptitude even to commit a very tiny sin, because his soul is perfected. He cannot speak,

¹ Kashf Al-Khafa: (1/237), with and approximately similar wording.

except with the Mohammedan heritage, and nothing is worthless to him. The Mohammedan heir is the true Sheikh. He is the brave. He is the generous. He is the honest. He beautifies Faith. From him knowledge, as well as faith and awareness of Almighty Allah exude from the perfect personality, as well as the direction of community and sovereignty. When we come to him, he feeds our personalities.

None in the sky or earth can judge the follower of the truthful authority. They all fear the Divine Presence from him, and there is nothing called 'difficult' in the existence!

All the affairs of the Messenger, **pbuh**, are manifested; he was not an ordinary person,"O Jabir! The first creation of Allah has been the light of your Prophet"¹; and he was **{the Seal of the Prophets}** [Surat Al-Ahzab: 40]. And this conglomeration found in the Messenger, **pbuh**, has never been found in any other one. Thus, when the True swears an oath **{by thy Lord}**, the Lord of Mohammed, **{Therefore,....., We will, of a surety, call them to account, for all their deeds}** [Surat Al-Hijr: 92-93]. All the ranks are taken from our master Mohammed, **pbuh**, and the True of Divine Majesty says: **{but say:"O my Lord! Increase me in knowledge}** [Surat Ta-Ha: 114], and Allah **{Every day in (new) Splendor doth He (shine)!}** [Surat Ar-Rahman: 29]: there is no halting, meaning every breath. Such is known by the people of Allah, the people of purity, who eat the licit, not the illicit; they neither back-bite, nor slander; their imagination is purged and honest. They are always advancing. Man witnesses the Divine Presence with the light of clairvoyance, the light of heart: such is untouchable. It is one of the meanings of Allah. He perceives the unknowable. He perceives the Divine Presence. He perceives the Messenger, **pbuh**. He sees the Jinn in the council, and he sees the angels.

¹ Kashf Al-Khafa (1/311), No.: (827).

The people of the clairvoyance light enter with servitude, and they have two strong signs: amplitude and mercy {So they found one of Our Servants, on whom We have bestowed mercy from Ourselves and whom We had taught knowledge from Our own Presence} [Surat Al-Kahf: 65]. This is for the Mohammedan follower whosoever he is, whether far away or near. The person of real following has, as from his creation, a grand personality that loves the Messenger of Allah, **pbuh**, as well as the perfect personalities in the existence, loves everything called 'perfect' and appreciates its perfect personality. Such is manifestation; such is essence; such is the chief and the authority. He will never be a true authority unless he has servitude and essence, as well as a person of prevalence in the existence that preserves the council. When the Messenger, **pbuh**, used to sit in the council, the attendees from our master Al-Siddiq and below, used to remain still, in fear, sanctity, glorification and decorum of what they witness from the Messenger, **pbuh**. They knew him, **Allah be pleased with them**, with their essence. Those do not need spiritual struggles, for they have signs: When they remember Allah, the Remembered never vanishes from them. They envision the remembered before the remembrance. Those are persons of servitude and essence. Such are the authority of people. They are the strong. Such are the persons who know the Messenger, **pbuh**, and every person of essence who harmonizes with the Messenger of Allah, **pbuh**.

The True Divine Majesty has drawn a map for our master Mohammed, and said to him, "Appear to the creatures on it." He was the sole believer with no other. After that, our masters Abu Bakr and Ali embraced Islam. Then they became ten, fifteen, twenty and forty. They remained a minority for a long period until they conquered countries, exhausted people of such countries and truly prevailed over people. All such

occurred without the Messenger, **pbuh**, pretending. He used to go to war on the command of Allah, not caring that he won or not; only that he should be prepared {There is no victory except from Allah} [Surat Al-'Imran: 126], victory is never achieved by humans; it is the bounty of Allah unto us {If ye will help (the cause of) Allah, He will help you, and plant your feet firmly} [Surat Mohammed: 7]. He has commanded us and we must obey. He has prohibited us and we must refrain, which means that we agree with the Divine Presence, that all of us, young and adults, are servants {Such is the Creation of Allah: now show Me what is there that others besides Him have created: nay, but the Transgressors are in manifest error} [Surat Luqman: 11], being happy and distressed are not from Allah. He has commanded us one command and prohibited us one prohibition. He has commanded our master Mohammed, **pbuh**, as well as Satan. Our master Mohammed, **pbuh**, obeyed, whereas Satan disobeyed, refused and was dissatisfied! We should also emulate our master Mohammed: When Allah commanded him, he obeyed and so do we. Do not think that victory will be attained by numerous soldiers and weapons. This is wrong. If we assume that victory is attained by numerous soldiers and weapons, Hunein Battle refutes this assumption, for the believers were twelve thousands and the infidels were four thousands. The infidels won the battle, because the believers liked the overwhelming numbers. They compared this battle with the battle of Badr, where the believers were three hundred and thirteen, and the infidels were one thousand fully armed soldiers {There is no victory except from Allah} [Surat Al-'Imran: 126]. The Companions were true with the Messenger of Allah, **pbuh**, and such was proved by the fact that they left their families, assets, comfort, as well as every precious thing and followed the Messenger of Allah, **pbuh**, in hunger and fighting.

Man is the most worthy and entitled to miss the Messenger of Allah than the trunk's yearning for him. The sin of man's yearning to the Messenger of Allah, **pbuh**, is approaching him. If man approaches Allah, or the Messenger of Allah, or the people of Allah, such approaching will make you acquainted with Allah "Your Lord has gifts throughout the days of age, so encounter them"¹, encounter with his family, his saintly persons and his Companions. We all reach Allah through the Messenger of Allah, **pbuh**, and with our Sheikhs we reach the Messenger of Allah, **pbuh**, and such is the desired objective.

The course is associated with veracity:

The Way is for whosoever is truthful, not for who wins the race. Religion and the course have no relation with the old and the last. If a man calls his soul to account from the first day for the minor and major acts, nothing will stand before him: not time or place! People of the course always call their souls to account. Whosoever does not call his soul to account, mixes, tells jokes and speaks with others, will stay on his ground; he will return as he has come. However, if he is affiliated to the course and tells lies, and his state at home or on the way differs from his state before the authority, and considers that he has an existence, we will not describe him as severed, but he will not smell a scent. The real sign that appeared to the Messengers and Gnostics was that they did not trust their souls, even for a moment. We say that all such success is granted by Allah; we testify to the grace of Allah unto us.

The first to be called to account by the truthful are his hearing, sight and tongue {for surely the hearing, the sight, the heart all of those shall be questioned of} [Surat Al-Israa: 36]. If he arrives here, he will call his legs

¹ Al-Mu'jam Al-Awsat: (3/18), No.: (2856).

and hands to account: what has he done with them. After that he calls his imagination and thoughts to account, then he calls everything to account. He will return with whatever he came, neither increasing an atom, nor decreasing an atom. Whosoever comes to be benefited, a road will be opened to him between the two hearts¹; truth will be revealed to him, and his sign is that he loves following, for the Qur'an is manifest and wise {Nothing have We omitted from the Book} [Surat Al-An'am: 38]. Everything you think of in this world and the Hereafter is present in the Qur'an! However, this man is from the people of light, and the call for account is standing: the correct calling the hearing, sight and tongue to account, and for everything, until all such become a balance. At that moment, he reaches a taste and his following the authority, or the Messenger, **pbuh**, increases, according to what that man is and where attributes concurrence occurs. Among people, none knows the immense favor, save those who enjoy such. He has become of an immense favor. He has become truthful, honest, trustworthy and upright. The attributes of the Messenger, **pbuh**, have devolved to him. The roads have opened as befits this follower-man. The roads are exactly like a water-wheel, or a pipe, which waters according to the pipe's opening size. That is, according to the amount of your respect, glorifying, honesty and believing of the Messenger of Allah, **pbuh**, or the authority. The Messenger, **pbuh**, had three hundred and sixty attributes, which come to you one after another, and such may all come simultaneously! Or ten attributes, or twenty attributes, or more or less, according to the strength of the follower-person, whereas regarding the Grandees, all the three hundred and sixty attributes open simultaneously, thus he adopts the morals of the Messenger of Allah, **pbuh**, with the entire perfect attributes.

¹ That is, the Sheikh's heart and the desirer's heart.

If you say to him, "Come and tell lies, or commit illicit acts," he will have no energy for such.

Truthfulness gives perfections from the authority; man takes according to his truthfulness and man benefits from his desire... and now nothing has happened! Repent {for Allah loves those who turn to him constantly} [Surat Al-Baqara: 222]. Repent as from now, whatever your age is and whatever your sins are {Then He turned to them that they might repent} [Surat At-Tauba: 118]. Do not look at the mangy urbanism. The sane person does not look, except to the higher than him. Such is the truthful. The True is the Giver, not for abundant work, but for truthfulness. Our capital is purity. Purity and rage never gather together. The truthful and pure man comprehends religion by taste from his essence. He comprehends the entire existence {Nothing have We omitted from the Book} [Surat Al-An'am: 38] by taste {Is one whose heart Allah has opened to Islam, so that he has received light from Allah} [Surat Az-Zumar: 22], on understanding, taste and truth. If you ask him, he will answer from his essence, not from the books, or the hearsay. Faith is not taken from the books. Love is not taken from the books. Following is not taken from the books, but is taken from truthfulness; from the quest truthfulness. If you have quest truthfulness, in a short while you will have knowledge unawares. Time and place do not judge truthfulness. Truthfulness is the judge of the public. Allah has properties in the times, places and persons. The personality is the ruler of time and place. After that, he witnesses that time and place have no real existence, have a judgment only. The sun rises on both the truthful and the irreligious, and so does the moon; this is the night, this is the day; these are the ignorant, and the truthful ones are as they are. Therefore, he returns to his soul. What has the authority ordered him: he has not the word 'no'! If he is

doubtful, then he has no communication, which means that he is severed. Each man is attracted to his soul. The doubting person has no communication ever, for Satan is filling him from his head to his feet! Satan never enters to a man, save from his weakness; and man is weakest when he is doubtful.

In the time that elapsed from your age, you were in the way of Satan: you should close it. Do not sit in a place wherein Shari'a and humanity are violated. Such is the place of liars, as well as the people of back-biting and slandering. Do not sit in such places: it is impermissible. The sane person will never sit in any of such places, whosoever sits therein, whether a grandee, or a junior. The grandee delivers us to Allah. If we look at the grandee, he will attract our hearts. This is the grandee.

The Mohammedan follower emulates our master Mohammed, **pbuh**, and does not heed urbanism. There is nothing good in urbanism; it is entirely bad. They have two rules (pillars), which are no anathema, no blemish! The reprehensible is benevolence, and benevolence is reprehensible.

Whosoever repents and loves to follow the Messenger, **pbuh**, will have no aptitude for the Messenger, **pbuh**, save through another person, the heir of the Messenger, **pbuh**, so as to follow him, and be attached to him as the trailer is attached to the locomotive. The light which the heir has is the light of divine knowledge. Allah has given such to them so as to serve humanity. They serve the infidel to turn him to Islam. They serve the sinner so as to turn him to righteousness. They serve the scholar so as to make him a Gnostic. They serve the adult and the minor, but from a special perspective **{Enter houses through the proper doors}** [Surat Al-Baqarat: 189]. If the scholar has no authority, Satan will be his authority. If the worshipper has no authority, Satan will be his authority, and will

steer him as he wishes! Whosoever has an authority will never commit any act contrary to his beloved. Does anyone claim love and commits a violation? This will never be. He desires to love and no more than such. He is a covetous, biased and penchant person! However, we will not give him the title of (lover). We do not give this title to anyone. Love is not given to everyone. It is not given save to the beloved to Almighty Allah. The lover, in reality, is the shadow of the beloved. This is the true love. Therefore, following purges the soul, as well as the heart; and the follower does not love, save his followed. In reality, the follower does not like to speak with anyone. If he speaks with 'x' and 'y', he will not deserve to be a follower. He isolates himself from people and comes to the people of Allah, with no tendency to mix and speak. He will be filled with the light, whereas who mixes and speaks fails to preserve the light. We are speaking about the real following, not the fictitious following that has no result or fruit. The result comes from the followed, not from you, and when does it come? If you follow him in his speech, states, tranquilities, movements and acts, to the extent that if an alien foreigner sees you, he will see you as the exact image of the authority!

Worships give rewards, but not taste. The people of taste take from the followed; they believe that he is perfect and follow him in everything.

Our master Mohammed, **pbuh**, is alive in his grave. This is known to the people of live hearts, on which the True has said {**Verily, to him will We give a life that is good and pure**} [Surat An-Nahl: 97]. Who says that the Messenger has died¹, like some groups, who are of dead hearts, have no

¹ Does not negate the death mentioned in Almighty Allah saying: {**Truly thou wilt die (one day), and truly they (too) will die (one day)**}[Surat Az-Zumar: 30], and does not mean the life of eating and drinking, but the life on which the Messenger of Allah, **pbuh**, said, "The Prophets are alive in their graves and they pray." Majma' Al-Zawayid (8/211), and his saying, **pbuh**, "I passed Moses while he was standing and praying in his grave." Authenticated by Muslim (4/1845), and his saying, **pbuh**, " =

hearts, do not understand the heart, have never tasted the heart and do not understand save the soul. To them the heart is abandoned; they neither know it, nor perceive it! Our master Mohammed, **pbuh**, is alive, and not our master Mohammed, **pbuh**, only! But all the perfect beloved of Allah are alive in their graves. We saw them. They come to us and visit us, and particularly they are present at the death-bed of a beloved of Allah.

I have not seen a real scholar like Sheikh Fakhruddiun Al-Razi, the Sultan of scholars, who interpreted the Qur'an in verification. He had lived in the time of the Grand Sheikh. One day his disciple entered and found him weeping! He asked, "What makes the Sheikh weep?" He answered, "I have given my opinion on an issue twenty-five years ago, and now it has been proven null to me!" The disciple went to the Grand Sheikh and told him the story of Sheikh Al-Razi. He said to him, "Go and say to him: perhaps the second is like the first. You must have a Gnostic Sheikh, who makes you know your soul, as well as your Lord!" The disciple returned to him and told him what the Grand Sheikh has said, and our master Al-Razi memorized those words.

After two years, a perfect presbytery came to the Sham country, who was Sheikh Najmuddin Al-Kurdi. Sheikh Al-Razi mounted his horse to him in the company of two thousand horsemen! He arrived and entered to the Sheikh, and said to him, "My master, I am Fakhruddin Al-Razi Is it possible that you permit me the name?" (Meaning; to give me the way). He said to him, "Your Highness Fakhruddin, do you want to enter the way?" He said, "Yes!" He said, "No my Sheikh! You are the Sultan of scholars. You are a scholar who teaches and authors books; and this way is made for the plumber and char-coal maker!" He said to him, "My

=whenever a person greets me, Allah will reinstate my spirit so as to respond to his greeting." Sunan Abu Dawood (1/622), No.: (2041).

master, do not make me ashamed!"He said, "The way, and your are incapable."He said,"My master, do not make me ashamed! I am capable."The Sheikh called the 'Jaweesh'¹ and told him to take him to the room. Sheikh Najmuddin did not comport him unless he took off all his sciences, in order to comport him as he wishes. Such is not understood save by the people of Allah. And Sheikh Fakhruddin started shouting from within the room,"I cannot. I want my knowledge. I want my knowledge! I cannot, I cannot."He came to Sheikh Najmuddin, who said to him,"Have we not told you that you would not be capable?"He said,"O my master, I cannot!"Sheikh Najmuddin said to him,"Our eyes will be on you, Allah willing, O Fakhruddin!"Then Fakhruddin returned to his country.

After a period, sheikh Najmuddin seemed, in his council, to hit something with his leg, and his favorite and closest disciple saw him. When the attendees went away, he said to him,"O my master! I saw some unfamiliar act from you today. It seemed that you were hitting something. It is your habit to be still and move at ease."The Sheikh asked,"Did you see me?"He said, "Yes."He said, "This was our son Fakhruddin Al-Razi in his death-bed, and Satan came to him! Whenever he brought out evidence, Satan refuted it. We rid Fakhruddin of Satan and dispensed with him!"This is a testimony in favor of Fakhruddin from the perfect presbytery Najmuddin Al-Kurdi. I do undoubtedly believe and have faith in such. Not that only, and even on the death-bed and in the grave, unless he is vouched for by one of the living persons, hence judgment will be for the living persons. Understand this fully. However high has he been in his time, like Najmuddin Al-Kurdi, Al-Rufa'ie, or Al-Jeilani, Allah be pleased with them: if one of the living is found in this standard, they will

¹ The Jaweesh is the servant. It is not an Arabic word, but a Kurdish or Persian.

be unable to approximate. They come to deliver him to the living person. If they consider a non-comporting person as such, how will they consider a person born in the course and comporting? The love of the friends of Allah is the capital. Their love is providence from Allah. The friend of Allah is our divine relic, and their love is happiness. We do love Allah, as well as all who love Allah. We love the Messenger, as well as all who love the Messenger, **pbuh**. Our master the Messenger used to say, "O my Lord! I ask you to grant your love, the love of whoever loves you and the love of the work that makes me closer to your love"¹.

If the Messenger used to say that, we are ordered to follow the Messenger, **pbuh**. The Messenger is occultation to you; Allah is occultation to you. From here enters Satan, for Allah and the Messenger are occultation to you: How do you know Allah and the Messenger? With respect to the authority, you will see him with your eyes and hear him with your ears. If you have an authority, Satan will not enter to you unless your faith in the authority is weak.

The heart of the friend of Allah is not fond of the mundane world, or the Hereafter, but fond of the Lord of the world, the Hereafter and the entire existence, as the poet said:

The love of homes have not captivated my heart,

But the love of who resides in the homes.

It is impermissible for the disciple to submit himself to a sheikh unless he tests him thoroughly. Is he a lover of the mundane world? Has he

¹ Sunan Al-Tirmithi (5/522), No.: (3490).

committed violations, even other than the former? Does he smoke? Is he governed by one of the habits? If one of the above is attributed to him, he will not be viable for guidance.

The real follower utters Gnose science, which is not written in books, or uttered by tongues. His balance is always to give preference of the love of the Messenger, **pbuh**, over everything. Our master Abdalla ibn Zaid, **Allah be pleased with him**, said, "O Messenger of Allah! I do love you more than my soul!" This is an indicative sign; whosoever says, "More than my assets and my father, or more than my mother and children," does not enter the rank of love! There is nothing more precious to man than his soul; and our master Abdalla ibn Zaid was really one of the truthful lovers, for to him the beloved has preference over his precious soul. When he was in his garden one day, his son came and told him that the Messenger of Allah, **pbuh**, has died. He raised his hands and said, "O my Lord! Render me blind so as not to see other than my beloved!" He was instantaneously rendered blind. He was from the Ansar, who were the lovers from whom appeared the interior sciences. They never pretended in the Mohammedan following. If you use a magnifying glass to see the lover's 'imagination', you will not see his father, mother, wife, children, assets, or the entire people. The real measure for love is the soul, not the relatives. They do not cross his mind, and are not precious to him. His soul is the precious to him. He is obligated to say, "I love my beloved more than my soul." Such is the correct love that burns all the lover's negativities. The beginner-lover pretends at first. After that, he becomes devoid of pretence, for his love of the Messenger, **pbuh**, or his authority, captivates his mind and the substratum of his heart, and, rather, leaves him nothing.

He has another sign that is not known, save to the people of comport. He is jealous for his beloved, even from his soul. This is a significant matter! He shuns the love of anyone as long as he is a lover. After that, and when he advances in the course, he deems that none is entitled to love him, even his soul! For when he testifies that his beloved is all in all, who is he to be a lover of his beloved? Such is the truthful love, for the entire issue is associated with following. The entire existence is based on following, for if He commands us, we obey without a question.

Once upon a time, our master Abdulla ibn Omer was in a caravan coming from Madina; mounting his mule, he left the caravan for a while, and returned to it! Then he was asked, "Why did you do so?" He said, "I do not know! This is exactly what I saw the Messenger of Allah, **pbuh**, do."

We do not justify. There are no justifications. This is the real follower. The True **{He cannot be questioned for His acts, but they will be questioned (for theirs)}** [Surat Al-Anbiyaa: 23]. Do not engage your minds¹, or your 'rotten' sciences. If Allah commands you, obey without hesitation. The Messenger of Allah, **pbuh**, sent three thousand Muslims to fight three hundred thousand soldiers in the Battle of Mu'ta, which was incredible! The infidels fled, and the Muslims were victors. Such was due to their truthfulness with the Messenger, **pbuh**. Now whatever you want is on your tongue tips. There is nothing beyond the divine power **{for thy Lord is the (sure) Accomplisher of what He planneth}** [Surat Hud: 107]. There is nothing called 'difficult'. It is true that the 'difficult' is for the creature, but is not for the Creator **{For Allah hath power over all things}** [Surat Al-Baqarat: 20]. However, do not request the impossible, such as desiring to be a Prophet or a Messenger! They will call you an insane person!

¹ That is, do not make your mind a judge over Shari'a: accepts what agrees with it and rejects others.

Do you want to become a Gnostic? The road is open: March on the course of the Gnostics. Do you want to become a Veracious? The road is open. The road is open for whatever you want. Whosoever takes the route arrives. Who sent into his heart this course? Allah did so. If Allah has not desired such, he would not have sent into his heart this course. Understand this, my sons!. The Grantor of victory is Allah. The Patron is Allah. There is no other; the strength is from him, but we are only short of truthfulness.

The forefront traits are honesty, courage and generosity. It is a 'Negative' if he grew a beard and wore a turban while his transactions are incorrect. Such is a negative point against Islam, for Islam is honest and Islam is cherished. Islam has never descended from its peak from the time of our master Mohammed, **pbuh**, up to infinity and has men who carry it. Islam is other than the Muslim. The carriers of Islam **{Among the Believers are men who have been true to their covenant with Allah}** [Surat Al-Ahzab: 23]. But you, O Muslim, call your soul to account in the minor and major sins. If you are in debt, you should honor your debt, even if you do not have enough. If you have enough, you should admit such, and do not deny it. The beard does not beautify man, but he beautifies it. The land does not sanctify, but you sanctify it. If the land did sanctify, the Jews would have been sanctified in Jerusalem! Nay, land does not sanctify anyone. Man is the Successor of Allah on earth. It is he who sanctifies everything, and, rather, everything has been created for him! Almighty Allah said in the sanctified Hadith: “O son of Adam, I have created everything for thee, so do not tire yourself; I have created you for my sake, so do not mess around. By my radiant truth upon thee, do not be more preoccupied with whatever I have created for you than what I have

created you for"¹. We do not learn this by heart, but we understand and act upon such. We do not learn it with our tongues, for generosity is not learnt by heart, nor courage, but acting and implementation. The religion of Islam came from Allah, from the Vigilant, the Victor, the All-Powerful, the Compassionate, the Knower, the Knowledgeable and All-Knowing. He has commanded all of us, the young and adults, because we are all his Servants. The entire Existence is comprised of servants of the Divine Presence, and Allah has never anyone with him. If He desires something, He has no one with him so as to speak. If He does not utter it, it is not uttered. He draws the secret from us, we fall dead on the ground! {for thy Lord is the (sure) Accomplisher of what He planneth} [Surat Hud: 107].

Islam is an intelligible matter. It is obligatory that a man appears before people with Islam, with the perfections of Islam, with the facts of Islam, with the comprehension of Islam and with the glory of Islam. O my Allah! This is correct. The Messenger of Allah, **pbuh**, was brave, and this one is brave; he was generous, and this one is generous; he was honest, and this one is honest. This one guided us, when he truly embraced Islam, he came out replete with the perfections of Islam. He guided us to Islam with the perfections of Islam. Do not think that Islam is merely a beard and a turban! I do not vilify the beard and turban. No, by Allah! Otherwise I would not have grown a beard and wore a turban, but I say that for they do not act as befit such. We hear news about scholars with negative traits. This is real. We ask Allah that not all of them are such. This is not true. There are Sheikhs who are renowned for their good conduct, contrary to the others who stick to appearances: they tell lies, cheat and betray.

¹ Feidh Al-Qadeer: (2/305).

O my sons, may Allah be pleased with you! Do not think that Islam is as such. Call this liar and betrayer Muslim, the liar and betrayer Muslim. Do not call him Islam, for he and Islam are widely apart. Islam is in its entirety glory, vigilance, perfections and humanity. Such is what we have found. We have not found anything in Islam, not even an atom, save it is high and perfect. However, such a person, who is affiliated to Islam while he contradicts Islam, is mean. He wants to become a Sheikh while he is still a beggar! He wants to become a Sheikh though he is a lover of the mundane world; he has a soul and he loves his soul. He has fits of rage, and says to a follower with whom he is dissatisfied: "Get up, you are dismissed!"

Such is not found in the existence. The Messenger has never dismissed anyone; it is impossible that Allah dismisses anyone. The Sheikh will never become a beggar; he, rather, gives and does not become a beggar. The Sheikh is perfect. The Sheikh entered Islam, as well as knowledge. Knowledge is a trait of the Divine Essence: the Knower, Knowledgeable and All Knowing {If anyone desires a religion other than Islam (submission to Allah) never will it be accepted of him} [Surat Al-'Imran: 85]. The Sheikh straightens up the dishonest, and that is what we do know about the Sheikh. We do not know the Sheikh as a mean sinner. Nay, by Allah! Such a mean sinner does this as a profession, nothing more! We do cherish knowledge. We do cherish beards, as well as turbans and everything. Such is from Islam. We are ordered to do such by Islam; we have depicted, as well as realized all such in utterance, act and state and so on. The brain does not combine Islam and weakness, and this is a fact. Islam is strong, and such is evidenced by conquering lands, shaking up nations and rightfully prevailing over people. The True solely addressed our master Mohammed, pbuh: [Thou art held responsible only

for thyself—and rouse the Believers} [Surat An-Nisa: 84], the Believers only, not the liars, nor the lip-servers; {the Believers} who believe that when they are killed they will gain the greater martyrdom. Those are the men; they are not too many, and they are always not too many {But few of My Servants are grateful} [Surat Saba: 13], {and how few are they?} [Surat Ssaa: 24]. The Prophetic life account embodies the rules of Islam. All that is befalling is due to our acting contrary to Shar'ia. Cover your women and take victory! It will take five minutes only; do not be late, not even for one minute, and with one breath only! Return to Allah actually, not by utterance. Do we want to return to Allah, while you are as such? This is impossible and will never occur. When the Companions disobeyed our master Mohammed, **pbuh**, in Ohod Battle, the result thereof was the killing of his uncle Hamza, as well as Mus'ab and a lot of Companions; and the Messenger, **pbuh**, himself had his front teeth broken, and his honorable face was cut: he himself! How do we say to Allah: Sacred lands and the oracle of revelation?! If you commit adultery and your women wear indecent clothes therein, will you not be as such, you cuckoos! O' Traitor, how do you accept that your wife, who is indecently dressed, walk before x, y and z? When his friend comes, he shakes her hand before him! Is this the religion of Islam? This is not the religion of Islam. Nay, by Allah! This is not the religion of Islam. Adhere to the phrase 'I will content myself with Allah, the best to rely on.' Such requires action and implementation. You ladies: Dress decently according to Shari'a, otherwise the solution is divorce. On the other hand, if you argue with someone, and utter a declaration of divorce, Allah forbids, your wife cooks for you and cares for your household, why do you divorce her? Allah forbids! This is not right. Divorce has not been enacted for such. However, if your wife does not adhere to Shari'a, the solution will be divorce. Thus it becomes evident whether, or not, he is

truthful. From now on, take the victory from Almighty Allah. If you are committed, He will reward you, otherwise He will not. Your women dress indecently: what are you waiting for? By Allah! I will disown my son. I have not found any kinfolk to anyone in the world {Verily, the most honored of you in the sight of Allah is (he who is) the most righteous of you} [Surat Al-Hujurat: 13]. Neither my father, nor my brother or kinfolk! There was a prestigious man, whose mother goes to the cinema. I asked him, "O' Ustaz, what is this?" He said, "My mother." I asked, "Who has shown you the rank of your mother?" He said, "Allah." I said to him, "Why do you act contrary to Allah? No creature shall be obeyed in disobeying the Creator¹. He understood.

This is unacceptable! Everything save dishonor. A woman shakes hands with men, sits with men and walks with men. We will be lenient on everything, save this issue. Everything is acceptable except dishonor. Her husband is the cuckoo, who takes her hand in such. The cuckoo will not smell the scent of Paradise in, according to two reports, five-hundred years, and one thousand years. No one will enter Paradise unless he has done well {Well have ye done! Enter ye here to dwell therein} [Surat Az-Zumar: 73]. Go to Allah with a white face, not a black one. You have blackened the Muslims' faces, you traitors, you liars! I advise you against greeting any cuckoo, as well as keeping his company! Beware, so that you do not contract the infection from them. The cuckoos are worthy of Hell, and such are apart from the divine mercy. People think that Islam is as such. How will the True grant you victory while you are as you are? How? If you are unable to make your wife wear decently, according to Shari'a, you traitor! How will that be? {for I am with you: I hear and see (everything)} [Surat Ta-Ha: 46]. To where will you fly? The tape-recorder is here; it records my words and yours {It was We who created

¹ Al-Mu'jam Al-Awsat: (4/181), No.: (3917)

man, and We know what suggestions his soul makes to him: for We are nearer to him than (his) jugular vein. Behold: two (guardian angels) appointed to learn (his doings) learn (and note them), one sitting on the right and one on the left. Not a word does he utter, but there is a Vigilant Guardian.} [Surat Qaf: 16 – 18]. Our master is a guardian who writes the good deeds, and our master is a vigilant guardian, who writes the bad deeds. In his Benevolence, Allah has granted to us our master Mohammed, PBUH {He is the One Who sends to His Servant Manifest Signs, that He may lead you from the depths of Darkness into the Light. And verily Allah is to you Most Kind and Merciful} [Surat Al-Hadid: 9]. However, he came, but you did not follow him. Why did you not? O my brother, the door of repentance is open. We do not tell you not to sin, for: "All the sons of Adam are sinners, and the best thereof are the repenting ones"¹, those who return to Allah {for surely the hearing, the sight, the heart, all of those shall be questioned of} [Surat Al-Israa: 36]. He has given us the hearing and sight so as to use them in the obedience of Allah, and not the disobedience of Allah. Have you seen a happy sinner in this world? I challenge all the individuals of the Existence, the whole lot of infidels; never exempt anyone, even the righteous who sins and does not repent, I challenge him to find joy and happiness. When such a person repents, he will be endowed with the divine bliss, which is the divine love that is included in repentance, hence it gives him joy and happiness, as well as relief. We do congratulate him if he dies as such, whatever he has done {For Allah loves those who turn to Him constantly} [Surat Al-Baqara: 222]. The Messenger, PBUH, was not sent to promote fanaticism; Almighty Allah says: {Verily the most honored of you in the sight of Allah is (he who is) the most Righteous of you. And Allah has full knowledge and is well-acquainted (with all things)} [Surat Al-

¹ Sunan Al-Tirmithi: 4/659, No.: (2499)

Hujurat: 13]. The violator is unhappy, for his name is 'the violator' Descend to the Shari'a, to the divine mercy: Praise be to Allah, the Lord of the worlds. When the True irradiated on the Throne, the Throne of work and good treatment, He irradiated in the name of the Most Compassionate. He did not irradiate in the name of the Victorious, not in the name of the Avenger.

Company assists us. We keep the company of the people of Allah, the people of piety and the people of calling to account. If we keep their company, we will be affected by their nature; for it is obligatory to sit with the people of goodness {O ye who believe! Fear Allah and be with those who are truthful} [Surat At-Tauba: 119]. Allah has given us the calling to account, He has given us the mind, which is the cause of our happiness. Whenever we want to utter a word, we will consider whether it is harmful or beneficial. If it is harmful, we do not utter it. The same applies to our utterances and acts: we do not utter save what benefits, or the most beneficial' in order to up-grade {but say, "O my Lord! Increase me in knowledge} [Surat Ta-Ha: 114]. There, he is purged and then he knows matters as they are. There, he beautified the existence, guided to Allah in his movements, acts, utterances and states. He proved that Islam is the religion of pride, dignity, knowledge and comprehension; the religion of verification, as well as the religion of truth. Who has acquainted us with such? It is this person who has adopted the morals and ethics of Islam. He has a beard, of which each single hair glorifies a special glorification. Each single hair has a special respect and declaration of greatness from the Divine Presence! It is obligatory for all the atoms of man to be like this. Where are we? {If ye would count up the favors of Allah, never would ye be able to number them} [Surat Al-Nahl: 18]. {There is not a thing but celebrates His praise; and yet ye understand not how they declare His glory} [Surat Al-Israa: 44]. Who are those who

do not understand how they declare His glory? The ignorant people are. Why do we remain ignorant? The Gnostic comprehends. We must become Gnostics who know Almighty Allah, as well as the matters which we are ordered to do. Therefore, we must practice the Shari'a. If we find, on any day, that our heart is not content with something thereof, this proves that we have incurred a weakness, that our heart is weak {That He may make the suggestions thrown in by Satan, but a trial for those in whose hearts is a disease and who are hardened of heart} [Surat Al-Hajj: 53]. I have found the greatest sign of love in the severest verse of the Qur'an; this is not only a sign of love, but, a sign of Faith. Almighty Allah says {But no by thy Lord, they can have no (real) Faith until they make thee judge in all disputes between them. And find in their souls no resistance against thy decisions, but accept them with the fullest conviction} [Surat An-Nisa: 65]. The matter of this is very strange! There are people who say that if the Shari'a is on their side, they accept it, and if not, they do not accept it! This is infidelity. Whosoever says this is definitely an infidel, and if he dies in this state, he must not be buried in the Muslims' cemetery!

He preferred his soul's desire over following the Messenger, **PBUH**, for the food of *our truth* is following the Messenger, **PBUH**, for the Messenger, **PBUH**, did not bring anything from him, but all came from the Most Merciful Sublime Majesty. If such a person accepted the Shari'a, but advocated that it would have been better to change so and so, all we would say about such a person is that his Faith is weak, whereas the verse is expressly candid {They can have no (real) Faith until they make thee judge in all disputes between them} [Surat An-Nisa: 65]. Here, the verse tells about the Believer, not the Muslim, for it is not right for the Believer to accept save the judgment of Allah. He should make the Messenger of Allah, **PBUH**, a judge over his soul, and continue following the

Messenger, **PBUH**, or his authority until he becomes his shadow, and knows all his thoughts; the lowest disciple knows whatever is desired of him! Such is the follower. If you do not know what is desired of you, you will not enter the rank of love. The authority's order is the desired to the disciple. If he acts contrary to such, even in one percent, he should know that he is a liar; he should accuse his soul of being a liar. This is the real criterion. Mention this verse to whosoever claims that he is a lover. It is a correct balance of everything, even the mundane world matters. If someone wants to learn a vocation, he must follow his instructor, and do as he teaches him: hence, love arises between them, for the apprentice learns the vocation. He knows all that crosses the authority's mind, without asking him. Thus the follower is the person who benefits: his mind grows, his spirit becomes graceful and his Faith increases. He becomes subtle.

In the course, we see that a person arrives in a short period, whereas another one remains for long years on his land. The latter has not seen or tasted even an atom, but those years gave him the contrary: He considers himself better than others! He has relapsed and retreated to the rear; this person is a liar.

How could he, in a short period, arrive, comprehend, know and become subtle? Because he is a real follower of the authority, whereas the other, who remains on his land, is a follower of his soul: "In the body, there is a morsel that renders the whole body good if it is such. If it is spoilt, it will make the body spoilt, which is the heart"¹. The heart is the Sultan. If it is short of something, Faith will decrease. The heart is the abode of Faith. There are some people who say that the issue is by the heart, not by the image! Which heart is such? Is it the heart we roast? Is it the sheep's heart? The ox has a heart. The camel has a heart **{They have hearts**

¹ Authenticated by Al-Bukhari (1/28), No.: (52), as well as Muslim (3/1219), No.: (1599).

wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle,--nay more misguided: for they are heedless (of warning)} [Surat Al-A'raf: 179], they were heedless of the divine light. The True has given us two lights: the exterior light and the interior light. The True has considered the latter, i.e. the interior light, as the occultation light {Truly it is not the eyes that are blind, but the hearts which are in their breasts} [Surat Al-Hajj: 46], that is, the eye of clairvoyance: this is which perceives Allah, comprehends Allah, sees laylatu Al-Qadr(predestinated night?), sees the night of the Prophet's birth anniversary, sees the friends of Allah, sees the Messenger, **PBUH**, and sees the angels. It is not vision eye that the ox and all animal share with you, whereas the eye of clairvoyance belongs solely to man! Even the Jinni is incapable of its perfection with you, but has a part thereof; because you are viable to be the Successor of Allah on earth, and they are not.

O' My sons! The heart is the origin, for it embraces Faith, love and divine knowledge. Why are all such in the heart, not the soul or the spirit? This is due to the fact that Allah has never delivered the heart to us, and such is of the greater bounties:"the creatures' hearts are between two of the fingers of the All Compassionate, and He turns them as He wishes"¹. If you find that your heart is offended from the judgment of the Messenger of Allah, **PBUH**, or the Shari'a, understand that you are sick! Go to the physician for a medical examination and a surgical procedure. As there is a doctor for bodies, there is a doctor for spirits. There is a medication for every malady in the existence. Our master Mohammed, **PBUH**, said, "There is a medication for each malady, except the wicked, who has

¹ Authenticated by Muslim (4/20450, No.: (2645).

made me helpless"¹. Our Prophet is the one to whom truthfulness is delivered.

The truthful in the Mohammedan following never sins, the one below him sins, but repents and the one below the latter sins, and knows that he has sinned, but does not repent. There is no fourth to them! Be truthful and by Allah you will be good; only such occurs. Who has placed truthfulness in your heart? It is Allah, and truthfulness is the greatest name of Allah, wherewith we connect. Victory is the ally of truthfulness. If a person is truthful, Allah must grant victory to him, even if he is tested. Testing is one of the perfections. It has been the habit of Allah not to test save the truthful. Why should he test the untruthful?

The disciple will not benefit from his sheikh until he submits as the land submits to its owner. Putting facts in place requires strength. Giving what is due to others requires strength. Enjoining benevolence and prohibiting the reprehensible requires strength. We have no strength {that to Allah belongs all power} [Surat Al-Baqarat: 165]. We feel such a real taste feeling; and so the Messenger, **PBUH**, came as our Imam, **PBUH**. We must follow him {Allah and His Angels, send blessings on the Prophet. O ye that believe}, he singled out the Believers {Send ye blessings on him and salute him with all respect} [Surat Al-Ahzab: 56]. The Messenger, **PBUH**, is in front of us, our Imam, our Sheikh, our spirit and he is all in all. By Allah! If you are truthful, he will walk with you on the road. Just be truthful with him, for he is subtle. He is the subtle of subtlety, for he is the servant of the Divine Majesty Subtle. The Messenger, **PBUH**, used to love the Believers. He was even ardently anxious over the infidels!

¹ Stated in Sahih Muslim (4/1792), No.: (2024) in the formulation,, " There is a medication for each malady. If the medication is the proper one for the malady, he will be cured, **the Sublime Majesty** Allah willing.

{ ardently anxious } over the infidels; { to the Believers is he most kind and merciful } [Surat At-Tauba: 128].

Faith is inherent in all perfections, and the existence is founded on Faith: Faith in all the perfections, not on specific perfections without the others, as he has said:

Make ablution with occultation water if thou art a person of secret,
otherwise make pulverized lustration with earth and rocks,
And bring forward an Imam that you had been his Imam,
And perform the dawn prayer at the onset of the afternoon,
Such is the prayer of the Gnostics of their Lord,
If thou art of them, spray the land sea.

Make ablution with occultation water: this is the water of Divine Knowledge, the water of Essence and the water of knowledge from Allah, which is higher than the piety knowledge.

If thou art a person of secret: From the people of providence.

Otherwise: Means if you are not from the people of providence, you will be from the people of spiritual struggle and hardening of the souls.

Make pulverized lustration with earth and rocks: Pulverized lustration: Some people say with soft earth, and others say with rocks. Such is a matter of authorized interpretation. The follower is either from the people of providence as Almighty Allah says: { Verily in this is a Message for any that has a heart }; people of the heart: they are the people of providence, { or who gives ear and he is a witness } [Surat Qaf: 37]. Such a person has not that strong aptitude and total providence, but he has following, spiritual struggle and hardening of the soul. A lot of people adopt spiritual struggle and hardening of the soul; those are very dangerous things! It is obligatory to have an authority. We have seen examples of such: Plants, animals and objects, as well as everything talk

to the person of spiritual struggle! If he is light-minded, he will lose his mind, or tell about such. An example of such: the chief of the Naqshabandi Doctrine in Lebanon and Sham, a Kurd of eighty or eighty-five years old, came to salute me in the area of Seer, near Tripoli of Lebanon. He was apparently a man of respect. He said, "O my son, I would like to tell you about an issue." I told him to go ahead. He said, "One day, while I was walking, a plant called me: 'O Thu Al_Faqar!'" I said, "Yes". It said, "Pick me, I am in the so and so secret for the so and so disease." I picked it, O my son. As soon as I gave it to the patient, he recovered from the disease (he mentioned the disease)." He continued, "O my son! I talked about that; and since my talking, I never saw the plant!" He wept incessantly; he wept and I laughed. I wanted to speak, but I refrained for he was a respectful man. I wanted to say to him: "O Sheikh! Almighty Allah has divulged the secret of a plant, which you could not endure, how would He tell you more? However, I did not tell him that. He said, 'O my son!'" I said, "Yes." He said, "Now my son has contracted the same disease, and I do not see the plant."

Man must be a follower of the Greatest Messenger, **PBUH**, for he is more powerful than us, and he takes matters from Allah as they are. We must be pure, with no existence from ourselves. Our entire existence is the creation of Almighty Allah. We do not tell lies, and we do not betray. The follower never commits a violation, and such does not even cross his mind; as if his breath is that of his authority. This follower is the one who does goodness. The Messenger, **PBUH**, has been sent as a mercy to the worlds. Almighty Allah says: {Praise be to Allah the Cherisher and Sustainer of the worlds: Most Gracious, Most Merciful; Master of the Day of Judgment. Thee do we worship, and thine aid do we seek. Show us the straight way, the way of those on whom thou has bestowed Thy

Grace} [Surat Al-Fatiha: 2-7] from the prophets, the veracious, martyrs and righteous, and those are the most excellent company. The 'straight way' is the divine way; **{those whose (portion) is not wrath}** were the Jews, for they knew the Messenger, **PBUH**, as they knew their children, but did not believe in him **{from selfish envy}** [Surat Al-Baqara: 109]. Beware of envy: this is ingrained in the parties, where everyone serves his party! All the parties are absolute liars. There is not a truthful party. There is none other than Allah, and the Party of Allah is comprised of the friends of Allah. **{Truly it is the Party of Allah that will achieve success}** [Surat Al-Mujadila: 22], **{that must certainly triumph}** [Surat Al-Maida: 56]. All the parties are liars, who are self-centered and have self-interests. The soul of a person of self-interest is sick. The person of a good soul never joins any of the parties. The person of good soul holds fast the Book, as well as the Prophetic Tradition and follows the Messenger, **PBUH**. Following the Messenger, **PBUH**, is a mercy bestowed on us. Almighty Allah has sent to us an entirely perfect outstanding personality, which we follow to feed ourselves. The Messenger, **PBUH**, is akin to feeding nourishment for us, whereas the person with a sick soul does not. This person needs a doctor to cure him from this disease. The person who feeds on him is the one with the good and purged soul.

The Messenger, **PBUH**, was born on perfection. He was born loving the truth and vilifying the futility. He used to love the truth and vilify the futility wherever he was. The Divine Majesty True has commanded us to follow that grand master, because he was the heir of the Divine Presence in its entirety. We are pretenders in our love of Allah. If we truly love Allah, we must follow the Messenger, **PBUH**, for the Messenger, **PBUH**, loved Allah. If we follow him, Allah will love us. However, if we fast a lot, perform prayers a lot, grow long beards and wear big turbans, but we tell lies, betray, adopt western civilization and act as cuckoos, it will be

improper to affiliate to Islam, you traitors. Shame on you to proclaim yourselves Muslims! Islam is honesty {If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him} [Surat Al-Imran: 85]. There exists a person who tells lies, backbites, slanders, eats the illicit and enters into venues unacceptable to Allah. Nay! We will never accept this. Such does not depict Islam. Islam is not depicted save by those who adopt the morals and ethics of Islam; those who have embraced Islam and appeared with the perfections of Islam. They depict Islam with the perfections thereof. Other than all such is but confusion! How will a Muslim be coward? How will he be weak? How will he be a miser? How will he be a liar, a cuckoo and eats the illicit? This will never be. When we watch the truthful Muslim, he will guide us, by his state, to the perfections of Islam. There is no objection to his committing a violation, for he is weak, but he returns and repents. For the reason of this, the people of Allah say: "The light of the sinning Believer is immeasurably stronger than the light of the sun!" The Believer's light that is not rammed with dough horns! When our master Adam ate from the tree, he considered himself a sinner. He did not say that Satan told them that he was advising them. Nay. Nay. Nay. He was not arrogant before Allah. He said, "I have sinned!" He repented and returned to Allah; and the Divine Majesty True accepted his repentance, for he was truthful in his utterance, acts, state and Faith. He was truthful and did not try to find excuses. The prophets are strong; if any of them did something wrong, he will say, "I have sinned." He returned to Allah to fix that disobedience. He attributed such to his soul, to his weakness and returned to Allah, the Omnipotent. He asked the Omnipotent to grant him repentance, as well as to fix his fracture. Such is man.

O my bother! No objection to be insincere in the work, hypocrite in the creed and a liar. The least degree is that you return to Allah and confess.

If man confesses his sin, it indicates that he has a light and a balance, which made him understand that such is a lacking in him, or in others. He should fix it and return, with tears and humiliation, to the Divine Majesty Allah. And the True will accept his repentance,"All the sons of Adam are sinners, and the best thereof are those who repent"¹.

This does not pertain to the grandees, for they never desire violation. If the truthful commits something wrong, he himself knows that he has erred. He repents and returns to Allah, not with equivocation. A lot of people attend the lesson so as to ask about the implementation of the lesson. We come to the lesson in order to adopt the words of the Ustaz, the words of the Messenger of Allah, **PBUH**, as well as the words of Almighty Allah. We certainly know that if we follow him, we will become of the grandees. No doubt that comprehension comes to us, due to our following the Messenger, **PBUH**. By our Lord, this is correct. Such is what devolved to the Prophet's Family, for he, **PBUH**, never gave them anything, save comprehension of the Book of Allah and the words of the Messenger of Allah, **PBUH**. Comprehension does not come to anyone whosoever, but to the person of pure soul and purged heart. Such a person understands and peruses everything in the existence; he reads all such a formational reading without any doubt. Such a person has subtlety, comprehension and testifies {**And He is with you wheresoever ye may be**} [Surat Al-Hadid: 4}. In order to complain your affairs to Him, and complain your weakness to Him, we must confess that we are small; that this is our origin. We should admit and confess that we are in need of Allah, and in need of the heirs of the Prophets. If we read the Qur'an and Prophetic Tradition, we do not understand save what befits our comprehension. There were people who were asked, and they gave wrong answers. They said that as long as the Book and Prophetic Tradition were

¹ Sunan Al-Tirmithi (4/659), No.: (2499).

in their hands, they would not need the authority! They are liars by the Lord of the Ka'ba! Such indicates their weakness. You will not understand, save the amount of your understanding the Qur'an and Prophetic Tradition. Even the words you utter, you do not understand, except according to the amount of your understanding. Almighty Allah is not satisfied with this, but **{O ye who believe! Fear Allah and be with those who are truthful}** [Surat At-Tauba: 119]. When we sit with them, they up-grade us, enlighten us and make us subtle; and we return strong, truthful, generous and humane. Such truthful chaps, who quest Allah, derive as befits their personality. The more truthful man is, the more he, undoubtedly, derives. He takes as befits his truthfulness. The one-hundred percent truthful person always increases, for light always emanates from him to others; he is as such, for he witnesses the Divine Presence. He is not effective in the Existence: no Messengers, as well as Angels, save Allah; and Allah said to his beloved, **PBUH: {Not for thee, (but for Allah) is the decision}** [Surat Al-'Imran: 128], **{It is not for thee to guide them to the right path}** [Surat Al-Baqara: 272], **{It is true thou wilt not be able to guide every one whom thou lovest; but Allah guides those whom He will and He knows best those who receive guidance}** [Surat Al-Qasas: 56]. Allah says such about those whom you pursue, whereas He said about those who are heading towards you: **{And thou guide to a straight path. The path of Allah...}** When you sit with the people of Allah for just one week, you will never experience an illusion if you truthfully sit with them, and give the company its due right. A lot of those who sit with us are friends of Allah, but when they return to their countries, towns and mix with others, they become devils! Such people we do not esteem, or know, or of concern to us. The truthful person in his home will, even if he did not come to the authority, be purged as soon as he heads towards him.

This is due to the fact that the origin in him is truthfulness. We do love them, serve them and cherish serving them, because they are truthful.

Truthfulness emanates from the personality. The man of outstanding personality does not tell lies. He neither steals, nor backbites or is a cuckoo, or esteems urbanism. Such are accidents that occurred to the origin: "Every new-born is borne on the primordial nature; and his parents make him a Jew, or Christian, or Magus"¹. There is nothing easier than erasing them, for they have no origin. The infidel sits with the truthful, and is considered as a Muslim. The liar sits with the truthful and is considered truthful and so on. Make your things founded on reality and truthfulness, not on the tongue. Such a person grows a beard, wears a turban, but he eats people's money and tells lies; or back-bite you behind your backs, they insult the beards and turbans! Such should be addressed to the liars' turbans and beards, whereas the truthful persons' beards and turbans are preserved and not insulted by anyone.

The truthful Companion:

If Allah blesses a servant, the first thing he provides him will be a truthful Companion, and the most perfect will be to provide him with an authority. A truthful, not righteous, Companion! The truthful {Men who have been true to their covenant with Allah} [Surat Al-Ahzab: 23], the covenant that Allah has took from them {Am I not your Lord (who cherishes and sustains you)} [Surat Al-A'raf: 172], has not been executed save by the truthful. The truthful is tested, and what grants you patience over tribulation is company, nothing else, and the pole thereof is our master Al-Siddiq, Allah be pleased with him. Is there a Companion other than him in the Qur'an? {And he said to his Companion} [Surat At-Tauba: 40]. A truthful person without a sheikh has never existed. If you

¹ Authenticated by Al-Bukhari (1/456), No.: (1293).

find truthfulness, you will find a Guide. It means that he exists and will be revealed to you; your truthfulness will reveal to you. The origin is the disciple, not the sheikh, for the latter exists. There will be no use if no truthful disciple exists! The pretenders hate the truthful persons. The course is suppressing the soul with tribulations; none but the tested person. Who is not tested will not understand anything from me. When man accompanies another person, he must be higher than him in morals, not in physique, or beauty, or money. He must be higher in morals, constantly proponent of the radiant truth. We will be extremely benefited by the company of such, for he gives you the result and unties the knots for you. I have not seen anyone that unties the knots save the people of Allah. The people of Allah have a light that vaccinates: their sight vaccinates, the image of their face vaccinates and their state vaccinates whosoever is susceptible to vaccination, who has a destination and a quest and who understands in a very short period.

It is narrated that once a woman in Europe, as well as her father the King, were both infidels and all the inhabitants were infidels. The Gnostics used to wander over the country; they wandered with their spirits or bodies, Allah knows. When a Gnostic passed by, he saw her and she saw him. She returned to her home, not knowing what has befallen her, and complained to her father. She considered that her country was not good for her; it was a filthy country, as well as a land of infidelity. An hour ago she was an infidel. She said to her father that she was sick, and her father brought doctors for her, but none of them cured her. Her father was helpless. (This is called the love of Faith disease). Her father told the doctors that if any doctor treated her and fails to cure her, he would slay him! None dared offer to cure her.

There as a man living in his town in Syria, or another country, and he suddenly heard an unknown voice ordering him to get up and go the town

so and so. He got up and started the journey, unknowing what such is about! When he arrived, he entered into the town, but where would he go? What was the story? Where would he enter? A small boy suddenly encountered him warning, "O uncle! Where are you going? Where are you going? Do not enter into this place my uncle. Do not!" He asked, "Why?" He responded, "Have you not heard? The King's daughter is sick, and the doctor who treats her, but fails to cure her, will be slain by her father!" He understood the issue, and said to him, "Yes, my son. I am a doctor!" He went to her father the King and said to him, "I came to cure your daughter." The King said, "You will be slain if you fail to cure her! A lot other than you have come to us." He said to him, "First of all, allow me to enter her room." The king said, "Go! She is in bed." When she felt him approaching, light entered and she jumped towards him saying, "Where are you? Why have you left me in the country of darkness, while you are in the country of light, the country of subtlety and the country of, of.." and kept weeping! He asked her, "What do you want?" She responded, "Take me with you!" He asked, "Where do I take you with me? Your father and the guards.." She said, "Who brought you? The one who brought you here shall take me!" He said, "You are right. Walk in front of me!" He took her and extracted her, without anyone seeing her, or talking to her! She arrived to our country, declared her Islam and became a truthful Muslim! She perceived when light and Faith approached her.

Your love to the people of Allah is your selfsame love to the friends of Allah, your selfsame love to the prophet-hood and your selfsame love to Seigniority. The heart does not accommodate two {Allah has not made for any man two hearts in his breast} [Surat Al-Ahzab: 4] We have one heart, and therein is one love, which is our love for Allah. Our love for the Messenger of Allah is our selfsame love for Allah. Our love for the friends of Allah is our selfsame love for Allah {Yet some of them We

make more excellent than others to eat. Behold, verily in these things there are Signs for those who understand} [Surat Al-Ra'd: 4]**¹. If you negate benevolence, you will negate prophet-hood, as well as Seigniority!

Do not be pessimistic:

Be optimistic and Allah will make matters as per your optimism! The Messenger, **PBUH**, used to be optimistic, and matters occurred as per his optimism. He was never pessimistic. To Allah {"Be,"and it is} [Surat Al-Baqara: 117], {For thy Lord is the (sure) accomplisher of what He planneth} [Surat Hud: 107], {For Allah hath power over all things} [Surat Al-Baqara: 20].

Our master Omer was the staunchest polytheist and enemy. He came to kill the Prophet, **PBUH**, and his outcome was embracing Islam; he became the second Caliph in Islam! And You! Why do you not become as such with Allah? Why are you so pessimistic? The name of Allah is the most Merciful of the Merciful; and when he irradiated to the Throne, the Throne of work and treatment, he irradiated, Praise be to Allah, in the name of the Most Compassionate. He did not irradiate in the name of the Avenger, or the Victorious, otherwise He would have never left anyone on earth! As much as you are capable of, be optimistic with Allah, whatever you have done. You will not see, but light has come to you, woke you up, returned you to Allah, made you repent and become acquainted. Tears dropped. Otherwise, the True would raise you to the Divine Presence. And Allah will, in a moment, turn the black heart into a white heart! Have you not heard this story? It was about a man from Aleppo, or from anywhere else, who was taken captive to the country of the infidels. However, this Hajj was pious, pure and honest. He continued

37 ** (??): [translator].

promoting until he reached the King's abode. The King saw and liked him, and appointed him a monitor over his family. The entire country's inhabitants were of black infidels. The King, as well as his son, were black, save this captive Hajj.

One day, he made ablution and performed prayers. On his way to the school, the King's son approached and asked him, "O Hajj, what are you doing?" He answered, "I make my ablution and perform prayers." He requested, "Teach me about Islam!" He said, "You must bathe." He said, "Take me to the river." He said, "You must take your father's permission." He said, "I will." He took his father's permission and went to the river. He taught him how to make ablution and bathe, so as to perform two prayer units: the Sunna of repentance. He saw four persons walking on the water! (The boy was performing the two prayer units of the sunna of repentance). They saluted the Hajj and said, "O, Hajj! We will take this black boy!" He asked, "Where will you take him?" They said, "One of the poles has died, and we have roamed all the earth, and did not find a purer heart than this black boy's!" He said, "I will not deliver him!" They said, "Why will you not? Perhaps you fear his father!" He said, "Yes." They asked him, "Do you want to go to your homeland?"

He said, "Yes." They pushed him and he arrived into his homeland, light-headed. (A black infidel slave becomes a pole in moments!) The Hajj kept crying for a period after his return. Then he started selling walnuts and shouted: "O you black, your heart is white!" He was asked, "Why do you weep?" He answered, "Is not the back of walnut black, and its heart white?" They said, "Yes, but why do you weep?" He told them the story.

Understand the grace of Allah. He was an infidel. The servants' hearts are between two of the fingers of the All Compassionate, who turns them as

He wishes¹. Almighty Allah turned his heart, turned his soul, became bewildered in love and became a pole in a few moments {For Allah hath power over all things} [Surat Al-Baqara: 20].

Allah has sent the Messenger, **PBUH**, as a mercy to the worlds. Do not lose this. Each individual of you should have the book of Mohammed's Life Account. Make your children and wives listen to it so that they become acquainted with the Messenger, **PBUH** and the Companions. The Messenger was infallible. After he was made infallible, He taught, educated and refined him. The Prophet, prayers and peace be upon him, said, "My Lord has taught me, and He taught me well"². The Gnostic friends of Allah always adopt the education of Allah, which He had educated His Messenger, **PBUH**, because he is our leader and Gnostic. Nowadays you advise someone to follow the Messenger, **PBUH**, and explain such to him. He agrees to take your advice. The second day, he resumes his old habits. He was not a liar in his speech, but he became engaged with the groups, and was veiled from his beloved. Seeing the beloved is not easy. He claims that he loves the Messenger of Allah, **PBUH**, but he neither performs prayers, nor fasts. How come? He loves the Messenger of Allah, **PBUH**, while he is a cuckoo, tells lies, betrays and cheats?

There is no objection to your not praying or fasting, as well as telling lies and being a cuckoo. Only know that all such are wrong and repent. Know, as well, that you are a violator and repent. There is no objection. He says, "Religion is in the heart!" Which heart? Is it the sheep's, or the enlightened heart, wherein are found the command and prohibition considered by the True Almighty Allah, and with which He distinguished

¹ Sunan Al-Baihaqi (4/443), No.: (7861).

² It was reported from Ibn Mas'oud in the wording: The Messenger of Allah, **PBUH**, said, "Allah has educated me, and educated me well; then He commanded me to adopt the best morals and He said:

man from other creatures: with his heart, for the heart of man embraces everything.

Do you deem thou art a tiny celestial body,
And in thee is wrapped the greater world¹.

It means that the tiny and the great worlds, both exist in this man, in utterance, act and state.

I have not seen a great celestial body, save that of man, even the celestial and nether world beings are integrated in the celestial body of man. They are all supplied by the latter, and man is provided by the Most Gracious {The Most Gracious is firmly established on the throne} [Surat Ta-Ha: 5]. When man becomes subtle and knowledge comes to him, he feels that his heart is prostrated to Allah {We sent thee not, but as a Mercy for all creatures} [Surat Al-Anbiya: 107]. This is man.

"Allah has ninety-nine names of beauty; whosoever enumerates them will enter Paradise"², is not intended to mean: 'learn by heart', but adopts such in his morals and ethics, then he verifies by such, testifies himself as a servant of Allah. Let everyone of you look at the palms of both his hands: in the left one there is 81 (in Arabic), whereas 18 is on the right one. A person said, "Why is the figure of the left palm is greater than that on the right palm? We said to him, "Because Satan and the heart are on the left; and each name is different from the other while the named is the same. The name 'Generous' is other than 'Victorious'; the 'Victorious' is other than the 'Affectionate'; the 'Affectionate' is other than the 'Compassionate.' When the unjust comes to him, he encounters him with the name

¹ This line is attributed to our master Ali ibn Abu Talib, may Allah honor his face, and the preceding line is:

Your medication is in thee while you are unaware,
And your disease is from you, but you do not see such.

See: The Collection of Wisdom and Parables in Arabic Poetry, Ahmed Qabash, Chapter 24, the 'M' section.

² Authenticated by Al-Bukhari (2/981), No.: (2585).

'Victorious', or 'Avenger'; when the grieved one comes to him, he encounters him with the 'Affectionate', or the 'Merciful', or the 'Clement'. Such are the names of Allah, and it is impermissible to focus them all on one person. This is wrong. The names are distributed by the Successor of Allah on earth. He knows each name and how he positions it in its proper place. He should not position a name in the place of another one. Such is a state that requires divine majesty, not beauty {Ardently anxious is he over you}, over the infidels. He brought the name 'ardently anxious' as a name of divine majesty {To the Believers is he most kind and merciful} [Surat At-Tauba: 128]. As soon as you bring the remembrance to the Believers, they take from you, but with others, you are obliged to use the sword, according to their current state.

Anyhow, the Messenger was ardently anxious about the infidels. Stranger than that, the selfsame man addresses him, in each breath, with one of the names that is different from the other! (When he is pious is different from when he is a sinner; when he is turning away is different from when he is addressing) and so on. Whosoever adopts the ethics of the ninety-nine names and verifies them, he will enter the Garden of Divine essence {But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens} [Surat Ar-Rahman: 46]: the Essence Garden and the Attributes Garden.

Whosoever fears does neither commit a violation, nor errs. If they do so, Allah changes their reprehensible acts into good acts. Our master Omer came to kill the Messenger, PBUH, buried his new-born daughter alive and used to drink wine. He was rough; he was called 'Omeir. When he heard the Qur'an, he said, "This should not be fought. This came with the radiant truth!" He believed in the Messenger of Allah, PBUH. Why do we accept humiliation, O brothers? Is there any happy violator on earth? Guide me to one individual in the creation of Allah, who is named,

"Violator,"disobeyed his Lord and is happy. Why does he commit such a violation? Why do not we return to Allah? Praise be to Allah! Distancing from Allah came to us as an incident. The impure is different from the un-pure. The latter is fully purged once we pour water on him, and such incidents that come across, are removed. You cannot remove them! Go to the truthful. This is the domain of the truthful persons. They remove all the burdens off you. They teach and acquaint you with your Whisperer (of evil), because they are clairvoyant. They remove it with the power of Allah. They know how to come to the house. They enter through the proper door: obedience of commands and avoidance of prohibitions. There is nothing but the Shari'a. Whoever entered through it is safe, successful and saves others. All such is definitely not caused by your mind and sciences except as Almighty Allah says, **{Enter houses through their proper doors}** [Surat Al-Baqara: 189]. Filter you bodies. Be clean by primordial nature. Man's heart is the mirror, which if cleaned, no incident remains thereon. Allah has given you the mind, which is the cause of your happiness: if you drink wine, you will damage your mind. Why do you wear short dresses? Why do you cut your hair? Why do you reveal the neck? Why are your sleeves short? Why do you keep your head, neck and face uncovered? Why..? She says that all people do such! If Allah placed all people in Hell, will you accept to be with them in Hell? No. She will not accept.

Among the perfections are the gown, head cover and veil, so that nobody can ever see your hair, face or anything. A woman smokes? It is Impressible for man: how about a woman? Do not imitate urbanism. Whosoever imitates urbanism is mean; he is undoubtedly mean! As far as man imitates urbanism, his Faith decreases. You imitate the Europeans for whom women precede men. This is not called a man, but an animal! He deserves Hell, and such is the follower of a woman. And the Divine

Majesty True says: {Men are protectors and maintainers of women} [Surat An-Nisaa: 34]. Do not make a dirty cuckoo an affinity. Do not give your daughters in marriage to those, and do not raise them up on urbanism. Do not take them to mixed dancing parties, or to any place wherein violations are committed. Do not take urban wives to your sons. Honor is above all. Who has no honor, does not exist at all! Where are honor and jealousy? Where have generosity and bravery gone? Where has humanity gone? Where are the turbans: the Crowns of Arabs? Where has the beard gone? Where is mercy of Muslims? Someone said, "The current is sweeping!" We said to him, "That is correct. The current sweeps the light-weighted and dirty persons. It has never swept any mountain. If I see in urbanism a good atom, I will adopt it, for "wisdom is the quest of the Believer, who is the most deserving thereof wherever he finds it"¹. However, who sees wisdom? The wise man sees it. Wisdom is the Believer's quest, not that of the infidel, or irreligious, or sinner. Urbanism is not only against Islam, but it is against humanity as well. Each urban person has no humanity. Our religion is a religion of humanity, not of a beard and turban only.

The Messenger, PBUH, said, "Act contrary to the Jews"², "Act contrary to the Magus"³. Act contrary to urbanism. We act contrary to what the urban do. Allah is contented with us, but is never contented with the urban. There is no sane one among them in the existence, for they easily and heedlessly commit every violation.

Urbanism was opposed to Shari'a. It opposed the perfect, truthful and believed. It opposed the divine wisdom. There is nothing dirtier in the existence {And incline not to those who do wrong, or the Fire will touch

¹ Sunn Al-Tirmithi (5/51), No.: (2687).

² Sahih Ibn Hibban (5/561), No.: (2186).

³ Authenticated by Muslim (1/222), No.: (260).

you} [Surat Hud:113]. Whosoever adopts urbanism is unjust. Inclination is the little inclination of the heart. According to the amount thereof, the intelligible fire enters your heart and burns this live heart, which becomes a dead heart. Hence, Satan comes, occupies it and does whatever he desires. Beware of imitating the urban. Beware of imitating the modernists. Beware of imitating the ignorant. Beware of distancing yourselves from the people of Allah. Return to Allah **{But if you revert (to your sins), We shall revert (to our punishments)}** [Surat Al-Israa: 8]. Do not take Islam save from the Muslim, who adopts morals and ethics of Islam, who is the eye of Islam. Islam has no tongue. The Muslim uses the tongue excellently. Islam is a meaning, and man is the carrier thereof. You do not see Allah with your eyes, but you see those adopting the morals of Allah. Do not accuse your Lord. Do not accuse the rulers. Your acts are your workers. Return to Allah and I am your security. Why is this distancing? We must revert to the people of Allah, for they are advisors. Comporting to Allah can never be accomplished, save through the perfect authority that is permitted by the Divine Presence, not by his sheikh. Let him and his sheikh go. Both may be liars! The authority has known when he comported and believed. We must submit to him in order to make us acquainted with Allah. Such is man; the philanthropist who guides you to Allah. He guides you to the angels, as well as to the Messenger of Allah, **PBUH**. He guides you to Faith with the perfections thereof; that the Messenger of Allah, **PBUH**, is the greatest man. He is the **Murshid** of servants to Allah, who returns them to Him.

Man is the desirable of Allah on His earth. Whatever exists with man, does not exist with other than him. The entirety of what exist with other than man, exists with man. When you ask him, he answers you with whatever he has in his interior, from his Self **{Within it will be mercy throughout}** [Surat Al-Hadid: 13], wherein he speaks in taste. Man is

great, and does not become lover of the mundane world. When man speaks, his state speaks to us, and tells us, so we follow him. Such was the Messenger of Allah, **PBUH**. You cannot know our master Mohammed, **PBUH**. You know him by the tongue only. Such knowledge requires companionship, as well as giving such its due right. To the authority, man is entirely transcendent. Each philanthropist works unselfishly, and the least degree of humanity is to treat people as you like to be treated. Whosoever accompanies the people of Allah becomes a clairvoyant: has clairvoyance {**Truly it is not the eyes that are blind, but the hearts which are in their breasts**} [Surat Al-Hajj: 46]. The people of Allah distinguish between the radiant truth and futility {**between them is a Barrier which they do not transgress**} [Surat Ar-Rahman: 20]. Do not accompany ordinary people. You do have the radiant truth, and they do not. They are not just futile! They do not understand the difference between the truth and futility; they have no differentiation.

The true sheikh:

The sheikh gives and does not take. If he takes, his hand will be severed forever, will not be deemed a sheikh, has no humanity, does not understand humanity and does not know his Lord. The true sheikh cannot be really known, save by a person of purified soul. There does not exist a carrier of Grand Signs save man, for he is the Successor of Allah on earth: the perfect man, not the man of desires, whose soul is sick.

The true sheikh benefits from the decorous and modest disciple more than the latter benefits from the former. Decorum is the true gate to the Divine Presence. All the people of Allah are modest. No one enters the rank of the people of Allah before he is given modesty and decorum. They provide him before and after. Modesty is a must. If we see a person with

no modesty acting impudently, he will be on the bottom of Hell if he does not repent! The impudent is a loser to the Hypocrites! The impudent has no light, and has no meaning. If someone comes to the impudent to clarify matters to him, he says, "All people are as such!" We have been created in the Existence to worship Him; and we cannot truly worship Him until we are purged. What purges us is adherence to the Shari'a. If the incident is removed, he tastes the realities of Islam, whereas if he remains in his perversity (back-biting, slandering, dancing, going and coming, fashions...) {Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred: the wealth you have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight—are dearer to you than Allah, or His Messenger, or the striving in His cause;-- then wait until Allah brings about His Decision: and Allah guides not the rebellious} [Surat At-Tauba: 24]. However, if he repents {for Allah loves those who turn to him constantly, and He loves those who keep themselves pure and clean} [Surat Al-Baqara: 222]. The brave is not the one who does not sin, but the brave is the one who sins and repents. However much he sins, he should repent and return to Allah, not the liars' repentance and asking forgiveness; those who blubber with their tongues, and Allah knows the preoccupation of their hearts! Allah never hears from them.

When man repents, he should sit in the mosque, grow a beard and wear a turban as the Sunna dictates. He does not know that it is a Sunna; even the ordinary man does so as befits him. He should neither go to the cinema, nor casinos, or night-clubs. He should ask about where lessons are given, and in which mosque.

This is real. Nowadays, they have betrayed their souls, their Shari'a and do not adhere to Shari'a. Do we call those lovers of the Messenger of Allah, **PBUH**? By the Lord of the Ka'ba, they have lied! We do know that

whoever loves should follow. There is not any Muslim on earth who says that he does not love the Messenger of Allah, **PBUH**, and does not love Allah. However, following is one of the true constant love signs, which gives the real heritage. We testify that when man follows his sheikh, he must take from him as befits his truthfulness with his sheikh. His truthfulness with his sheikh is but a purification of his soul. It is obligatory to purge the soul.

If his soul is not purged, he will neither understand anything, nor perceive the Qura'n. Nowadays, we are in need of interpreters of the Qura'n. Why? Because the origin of the Qura'n is the character of the perfect man: "And his character was the Qura'n"¹. The Qura'n is the character of each perfect man, which he knows more than the interpreter. The interpreter does not interpret the Qura'n, but interprets the Arabic words. The Prophet, **PBUH**, said, "The people of the Qura'n are the people of Allah and His men of the elite"². No one understands the Qura'n, or tastes the taste thereof, save those who have adopted the morals and ethics of the Qura'n; and they are the people of Allah, **may Allah be pleased with them**. It has been the wont of Allah that when you really love the people of Allah and follow the authority, He loves you more. You sleep all the night, and he does not, but supplicates for you and humbles himself to Allah for your sake, without asking him to do so.. Those are the people of Allah. They are far much higher than you. What requests is their conscience. Their conscience is proper; their soul is good; they sit before the Divine Presence weeping and say: "O our Lord, we are your servants, and you are our Lord: who will be for us if you do not be for us" and so on. Those have good and purged breaths, with the Divine Presence.

¹ Authenticated by Imam Ahmed, (6/91), No.: (24645).

² Al-Mustadrak ala Al-Sahihein (1/743). No.: (2046).

While walking at night, I saw a drunkard. He approached me and said, "O my sheikh, give me your hand to kiss! Ask Allah to accept my repentance!" (I kept silent. What would I say?). He resumed, "I have been drinking for so and so years; I am so and so years old, and I cannot stop drinking wine. Tell Him: (Hajj)¹. O my sheikh, He does not listen to me. My breath is so and so; your breath is so and so.." Such is the spirit of obedience. Perhaps a sin which incurs humiliation and humility is better than an obedience that incurs pride and arrogance.

We have not seen goodness, except with disciplining the soul. We have nothing but this soul. However much you pray, however much you fast, however much you attend lessons and however much you work, as long as the soul is a snake, the snake must be killed. You must discipline and purify the soul. You yourselves testify that whatever goodness man does, such as rightness, worship, giving and weeping, all such will vanish when you are enraged. You deliver your reins to Satan, who is an enemy. Does the sane man deliver his reins to his enemy? No. The sane man never takes anything from the enemy, and he prepares himself for the enemy, as the latter does. Such is known by the person who has been cured from the disease, and his soul has been purified.

Our master Suheib, Allah be pleased with him, came to the Messenger of Allah and embraced Islam. He worked in Mecca and became rich. When the Messenger, PBUH, migrated to Al-Madinah Al-Munawwarrah, he wanted to follow him, but the Meccans said to him, "You came to us a poor man. Where are you taking this money?" He said, "Will you let me go if I give you the money?" They responded in the positive. He said, "Take the money and let me go."

One of the people of Allah said, and I agree with him, "By Allah! Whosoever succeeds will never do so, except with the company of who

¹ Meaning: enough.

has succeeded.”Many of those who sit with us have neither smelt the scent, nor have they known. They have not accompanied those who have succeeded. No one will do so, except the truthful man of personality, who is entirely attracted. It is impossible for who heads towards us to abandon any of the Prophetic tradition; whosoever desires my love, should imitate my beginning¹; whereas love without following is harmful and never beneficial! We have never seen anyone who loved without following and goodness resulted. There is no exception at all for this on earth. It is impossible to except anyone in the existence, for the soul is the substratum of comprehension, as well as following. It is, as well, the substratum of taking: it takes the knowledge, secrets, facts and attributes from the heir. The heir embraces and demonstrates all the perfections, from their beginning to their end, but who take from him? The preservers thereof: neither the liar, nor the preoccupied. The heir never gives a self-centered order, for Allah has purged him. I do not order anyone to do something beyond his capacity, which means that I order him to disobey me! This will never occur.

A disciple who questions the statements of his sheikh, will never succeed, as well as the student who does the same. Differentiate between the student and the disciple. The latter's soul is tranquil, his heart is content, as well as his Faith, as Almighty Allah said tour master Ibrahim, **PBUH: {"Dost thou not believe?"He said: "Yea! But to satisfy my own heart"}** [Surat Al-Baqara: 260]. It is impossible for the course to last unless you are satisfied with the authority. If you do not, doubts and problems will remain in you. As long as man thinks about the other, he will never be a lover! The lover does not exist with the beloved. Who says that love must be reciprocal, has never tasted love. Love is entirely honest. It is

¹ That is; the beginning of his course and comportment, as is stated in the first part of the book.

impossible even for the normal lover to see an existence for his soul in the presence of the beloved. There is no existence, save for the beloved only! This man has never tasted the correct honest love. Love is of three types: the natural love, which is impermissible, the spiritual love and the divine love. The divine love does not associate to nature, and nature does not assimilate it. I do not believe that a person who loves naturally, disobeys his beloved at all.

Late in their lives, Layla came to her adorer (Majnoun Layla) and said to him, "You filled the entire world with your poetry about me, and here I come to thee." He said, "Go away from me: Your love preoccupied me from you!" Such was a natural, but honest, love.

Companion-ship Companion-ship:

Companionship has due rights, and who gives companionship its due right? The owner of light is the one who gives anything its due right.

Abdullahi ibn Obei ibn Abi Saloal was a companion, but his companionship with the Messenger of Allah, **PBUH**, has not benefited him. However, our master Al-Siddig was the Companion of the Messenger of Allah, and gave the companionship its due right, for he had high vigor and comprehension. His religious knowledge was extensive, and his knowledge was perfect and complete, thus he knew the Messenger of Allah, **PBUH**.

Who know the Messenger of Allah, **PBUH**? They know him in knowledge, not in taste; whereas who know him in taste are a few. Purging of the soul makes man expansive until he perishes: at that time you perceive him, **PBUH**. If you ask the person who does not know, "Who is the best individual in the Mohammedan nation?", he will answer, "Our master Al-Siddig," whereas the knowledgeable will say, "Our master

Jesus.”Our master Jesus is a Mohammedan follower and a Companion. When he descends, he will rule by the legislation of our mastert **PBUH**. The legislation of Jesus is small compared to that of our master Mohammed, **PBUH**. Our master Jesus is bigger than others with respect to the following, for he asked Allah, and the True gave him the following of our master Mohammed, **PBUH**. The entire following desire power. I had plunged a Mohammedan sea, on the coast of which prophets stood! Our master Jesus is alive. The meeting of the Messenger, **PBUH**, with the Messengers and Prophets in Jerusalem was in their bodies, for they do not decompose, but they are, by judgment, dead. Our master Jesus has not died. Our master Moses died, but he, **peace be upon him**, is alive in his honorable grave. However, our master Jesus has not died, and is still alive. That is the difference. Our master Moses cannot descend to rule by the legislation of our master Mohammed, **PBUH**. None descends, save our master Jesus, **peace be upon him**.

If you come desiring happiness, it will be a prerequisite to submit to the people of Allah, and you will get it. However submissive you are, if you go to other than the people of Allah, you will not get it. The presence of a Gnostic is a prerequisite. The greater Sheikh sent to one of Egypt's Caliphs at his time, and said:”I have been informed that you have the chemical.”He asked, "Which chemical?”He said, "The chemical that turns copper into gold, and tin into silver!”He said, "No. I do not have such. I have the 'chemical of happiness.' A person comes distressed and leaves happy!”He said, "I need the gold and silver.”He said, "I do not work on such, or know about such.”He said, "I will imprison you!”He said, "You are the Caliph.”He actually imprisoned him. On Friday, our master Mohyiddin ibn Arabi exited from prison and went to the mosque, where he prayed and returned to the prison! The Caliph thought that the warden

had allowed that, and he dismissed the warden. Next Friday also, he exited from the prison and went to the mosque! The warden was also dismissed. Our master Mohyieddin sent to the Caliph asking, "Why do you dismiss poor wardens?" The Caliph sent to our master Mohyiddin and said, "They released you from prison." He said, "No, your prison does not restrict me. I am released!" The Caliph said, "Why do you go to the mosque and return to the prison?" He said, "In obedience to your order." He said to him, "Why do you exist from prison without permission?" He said, "There is no obedience for a created person in disobedience of the Creator"¹. After that, he released him from the prison!

You must know the person whom you accompany. The sheikh's companionship will not benefit you unless you know him a true sheikh. Therefore, the benefit is from you, not from the sheikh. The sheikh is like the curtain. You draw the curtain to allow sunlight in; and such is your destination to the Sheikh: You should remove the curtains and others so that the sheikh's light enters into you.

Many people go to remembrance gatherings, lessons and completion of Qura'n recitation, not carrying even an atom of comprehension, but as a habit. Another person does not go to remembrance gatherings, or lesson, or completion of the Qura'n recitation, but he is a harmonizer, an outstanding personality, of a purged heart and a pure soul.

The truthful comporting person watches, as from entering the comportment, and calls his soul to account. He says to the sheikh, "I have so and so." He orders him to do so and so, and there is nothing but positive response on his part. Such is not achieved by remembrance, or intellect, or knowledge, or worship only, but with verification of worship; with verification of knowledge; with verification of the quest and with the

¹ Musnad Al-Imam Ahmed (1/131), No.: (1095).

truthfulness of the quest. Such is not achieved by the lolling of the tongue.

Sheikh 'Olwan was in Hamat when the Moroccan sheikh Kamil came to him. He stood near Sheikh 'Olwan in his room. The latter was reading the Qur'an very much. Sheikh Kamil said, "O sheikh 'Olwan!" He said, "Yes." He asked, "Do you want to know the All Compassionate?" He said, "Yes, my master." He said, "Will you hear my advice?" He answered, "Yes. Your advice will be sincerely accepted." He said, "My first order to you is to abandon reading the Qura'n!" He said, "It will be done promptly."

The citizens of Hamat were informed that a heretic Moroccan sheikh came to sheikh 'Olwan and prohibited him from reading the Qura'n!

After that, he continued ordering and ordering him. One day he said to him, "O sheikh 'OLwan!" He said, "Yes." He said, "Go down and read the lesson from your head, not the note-book!" Sheikh Kamil was facing him in the room. Sheikh 'Olwan went to the class-room and started with naming the Most Compassionate: Allah granted him success. He said to him, "O sheikh 'Olwan, now read the Qura'n. By Allah! I have not prohibited you from reading the Qura'n, but I prohibited you from lolling the tongue!"

You are in need of companionship, of verification and truthfulness. People sleep, but you must neither sleep, nor eat, or speak save as necessary. Companionship is an elixir. Nothing but companionship will benefit you. Our master Al-Khidir said to our master Moses, *peace be upon him, {If then thou wouldst follow me, ask me no questions about anything until I myself speak to thee concerning it}* [Surat Al-Kahf: 70] (if thou wouldst follow me), (not if I follow you!)), with the truthfulness of quest, not for a purpose.

I love thee, not for my sake, but for thou are worthy thereof,

And I have no aspiration in anything other than thee.

If the sheikh orders his disciple, or prohibits him from something, it will not be a requirement that he understands it. He takes all such for granted: he prohibited him! He ordered him! The comporting person has no people. The sheikh is above people.

*I wish that whatever between you and me is flourishing,
And between me and the worlds is but a wasteland.*

The sheikh is worthier of the comporting person's soul than him. I have not known courtesy in comporting. The disciple's state should not know but the sheikh {The Prophet is closer to the Believers than their own selves} [Surat Al-Ahzab: 6], and Allah is more so. Do this. Do not do that. If the entire world comes, he will not disobey such (do, or do not.) The disciple does neither interpret, nor ever deems himself a peer to the sheikh in comprehension. He never measures his state with others. There are not, ever, two similar disciples in the existence. Our course has been by desire and craving. Resort to the Omnipotent. We are weak and Allah is the Omnipotent. Head towards him as a thirsty person does. Such is your quest of Almighty Allah: the heading of a thirsty person to drink at whatever cost! The issue requires truthfulness. Many people desire to course, comport and work despite being widely apart from comporting! This is a desire! Many people entered and returned, but such reversed: people went and did not remain. {Say: "Allah (sent it down)"; then leave them to plunge in vain discourse and trifling} [Surat Al-An'am: 91]. Whosoever is attached to wealth, wife and children will not comport well. How would such be attached to Allah? They say, "All people are like this!" When you hear this, you should withdraw your speech regularly. Do

not argue with him. It becomes evident that he has no light at all. Our master Al-Shafe'i said, "Whenever a scholar argues with me, I prevail over him; and whenever an ignorant argues with me, he prevails over me." He does not understand an evidence, or reason, or argument, or proof. His balance is that of radish and turnip, whereas we balance with grams, even lighter. There are jewels, which are not balanced while the balance is outside it. Such are not balanced unless the balance is within: within the 'crystal', and it is covered!

Love is a machine that requires attachment and honesty. Whosoever loves the Messenger, **PBUH**, or his perfect sheikh must implement; there is no goodness, save with following. Such is proper, honest, remaining and delivers you to the divine knowledge. Knowledge will deliver you to the intrinsic, original, and second love. This is a must. We should be well prepared {Enter houses through their proper doors} [Surat Al-Baqara: 189]. There is nothing higher than companionship, but you should accompany the perfect grandees, for the perfect steers his disciple as he had coursed and comported. The most perfect courses and comports his disciples, each according to his aptitude. Do not accompany the lacking persons, for the lacking person fails to guide you, whereas the perfect authority has abundant vision. Nothing hinders him. Everything before him is facilitated, but everything before him perishes. So, to whom do we look and with what do we look? He must look:

*Passion is life, so die with it infatuated,
For it is your due right to die and be excused.*

Whosoever claims divine love follows the Greatest Messenger, **PBUH**.
Who has chosen the Messenger? Who has elected him?

{He knoweth the unseen and that which is open: He is the Great, the Most High. It is the same (to Him) whether any of you conceals his speech or declares it openly; whether he lies hidden by night, or walk forth freely by day} [Surat Al-Ra'd: 9-10]. This is Almighty Allah, who has sent to us the Messenger of Allah with all the perfections, but-rather-perfections emit from him, because, "O Jabir, the first thing Allah has created is the light of you Prophet". We do congratulate who saw the Messenger of Allah, **PBUH**. We do congratulate who saw the perfections of the Messenger of Allah, **PBUH**. We do congratulate who saw the friend of Allah, and believed that he is a friend of Allah. Many a time we see people sit with friends of Allah, unaware that they are such, and they benefit nothing from them! Seeing the friend of Allah is benevolence. The True grants us the divine light, whereby we see this person as friend of Allah. When we see him as such, we witness whatever exists in him. You return to the light in which you look. Among them there are who see in him one attribute, others see two, or three, or more attributes. It is not as befits the looked at, but according the looking person. The looked at is one, whereas the looking person differs.

All perfections emit from him, **PBUH**; we see them with his eye, not with mine {Now await in patience the command of thy Lord: for verily thou art in our eyes} [Surat At-Tur: 48], meaning that the Messenger, **PBUH**, is the light. When the Companions, **Allah be pleased with them**, saw him, they saw him in this vision. They saw him the Messenger of Allah {Nor does he say (aught) of (his own Desire)} [Surat An-Najm: 3]. This is how they saw him.

*Mohammed is a human-being and not like human-beings,
But he is a ruby and people are like stones.*

The ruby is also a stone, but there is a great difference between the ruby and the ordinary stone.

"We recur and say: Following is the affair of the Grandees and men, whereas tradition is for those of weak minds.

The dinar-slave is ill-fated:

The Prophet, **PBUH**, said, "The wife's slave is ill-fated; the dinar slave is ill-fated; the hunger slave is ill-fated. He is ill-fated and relapses; and if a thorn pricks him, he will not be able to extract it"¹. Once, it was narrated from the greatest sheikh, **Allah be pleased with him**, that he was, one day, with the scholars in a place, and said to them, "The adorable of all of you is under my feet!" They did not dare respond, for he prevailed over them in knowledge, as well as honesty, manhood; he prevailed over them in everything. They filed a law-suit against him with the judge. They said to the Shariite judge that the greater sheikh said that their adorable was under his feet. The judge sent for him, and asked, "Have you said so and so?" He asked, "Who said that?" The judge told him, "X, Y and Z" He said, "Recall them." They were brought, and he asked them, "Did you hear from me?" They said, "Yes." He said, "let us go, and show me the place where we stood," They all went to the place, and when they arrived, they said, "You were standing there, and we were standing there, and you said that our adorable was under your feet." He said, "Dig so we can see!" They dug, and a gold treasure appeared. From where did he take it? That was not from him. The sheikh took it from "the dinar slave is ill-fated." They all started looking at each other: We do not accept, or relinquish so that our adorable is the gold or woman, but our adorable is the Unilateral, the One, the Unique and the Constant, who begets not, nor is He begotten;

¹The origin of the Hadith is in Sahih Al-Bukhari (3/1057), No.: (2730).

and there is none like unto him. We do not converse to other than him; and none other than Almighty Allah ever fills our brains. From here, the True says about the nation: {Ye are the best of Peoples, evolved for mankind. Enjoining what is right, forbidding what is wrong, and believing in Allah} [Surat Al-'Imran: 110]. Where are "the best of Peoples?" "The one who follows his wife, makes his son wear short clothes above the knees, and makes his daughter wear short clothes, and the cuckoo whose wife walks beside him, with her head uncovered and shakes his friends' hands before him? This is called 'cuckoo in Shari'a. Such is not the religion of Islam. This is the religion of the traitor; the religion of the current urbanism, not the original desired urbanism. However, the current urbanism has no taboos, or shame, or conscience, or humanity, or anything substantial at all! The Muslim does not imitate. If we see a Muslim imitating urbanism, he is but a staunch liar.

Do not understand that anyone has added a letter to the tradition of our master Mohammed, PBUH, or decreased a letter. No. {This day have I perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion} [Surat Al-Maida: 3]. No one on the earth increased or decreased a letter, or even a vowel sound mark¹ at all. On such we base our affairs, as our master All-Khidir said to our master Moses, peace be upon him: {"If then thou wouldst follow me, ask me no questions about anything until I myself speak to thee concerning it} [Surat Al-Kahf: 70].

Who is able to sit with the Gnostic? No one can, except the truthful, and other than he cannot, but escapes despite the fact that the Gnostic is the Mohammedan heir from all aspects. He humbles himself to everything, even to the infidel. He serves and cherishes his service. However, the non-Gnostic cannot do such, for he wants the sheikhdome, and wants

¹ The mark for the vowel sound in Arabic.

people to serve and esteem him, whereas the Gnostic is not. The Gnostic is the one who serves: "The master of people is the one who serves them"¹. Who is the master of people? He is the one whose soul is perfected, and heart is purged. Such is the master: He absolutely humbles himself to serve mankind and non-mankind {We sent thee not, but as a Mercy for all creatures} [Surat Al-Anbiya: 107], and not just for the Believers. This is for the light owner who is permitted for the utterance, act and state. We have not seen the utterance upgrades, for it is just for guidance; which upgrades is the state, meaning who adopts the morals and ethics. Do not accompany anyone whose state does not upgrade you, and his utterance does not guide you to Allah, but accompany the person whose state upgrades you, and his utterance guides you to Allah.

They said, "O, Messenger of Allah! Does the friend of Allah have a sign?" He said, "Yes." They said, "What is his sign?" He said, "If seen, Allah is remembered"². Once you see him, you remember Allah. Neither purchase, nor sale remains in his heart, or trade or mundane world affairs at all. It is evident that he has a power that turns a heart upside down. Once you see him, you remember Allah. But on whom does his power shine? It shines on the truthful person whatever sins he has committed, because his Faith is proper. We are concerned about Faith. The existence is in need for the Gnostic so as to comport people to Allah. The Gnostic advantage is that he is denied, but he does not deny on anyone. The Prophet's heir is unknown. The Messenger's heir is known, for the renewing person of the thousand years is other than the renewing person of the hundred years. Each century has a renewing person. They say: Shariite science and modern science. The renewing person every one-thousand years has all the Quranic sciences, whereas the each one

¹ Feidh Al-Qadeer: (4/122).

² Al-Mu'jam Al-Kabeer, Al-Tabarani (24/167), No.: (423).

hundred years renewing person does not know such. They are all Quranic-Shariite sciences {Nothing have We omitted from the Book} [Surat Al-An'am: 38]. All such are associated with the Book. There is nothing outside such, neither natural science, nor physics or chemistry. All such are in the Qur'an, and this is the peculiarity thereof from others. He does not follow anyone, save the Messenger only. There is never any foot in front of him, save that of the Messenger, **PBUH**, no young and no adult; neither before, nor after. In all his affairs, Allah grants him success, facilitation and aid. His speech is easy, known, accepted and reasonable. The Gnostic has neither doubts, nor problems. He does not doubt anything, nothing is difficult for him and everything is in him is apparent. Nothing in the existence is higher than companionship, so accompany the Gnostic, and do not accompany the defective person. Do not accompany the weak persons. Accompany the strong people of understanding. Do not accompany the attracted, for the attracted is weak. If he has strength, he would benefit himself, but he is lacking. If he has perfection, he would make his soul perfect. How come that you accompany him? A person who lacks something cannot give it. Do not say to him, "Supplicate for me." Take care not to eat with him. Take care not to accompany him. If he offers food to you, do not eat it. Take care not to take what he gives you. If you accompany the attracted for twenty years, and disagree with him on a simple issue, he will supplicate against you, for his soul is grand to him, and he has hot temper.

The first thing the comorting person renounces is money. Such is an obligatory and necessary matter. Be truthful and the selfsame cause serves you, the selfsame world serves you, "O World! Serve whoever serves me, and exhaust whoever serves you"¹. Accompany the powerful grandees so as to acquaint you with Allah. Seniority in age, or youth, has

¹ Musnad Al—Shihab: (2/325).

no consequence. The issue is associated with truthfulness; and truthfulness is followed by tests. The friend of Allah is according to his strength; as long as he is closer to Allah, he is tested more, "The severest tested of the people are the Prophets, then the more similar and the most similar"¹. The closer to the Prophet, prayer and peace be upon him, he will be tested more. From where do we know the grand friend of Allah? We know him from his tests and not from his spiritual conquest and auto-revelation. Hence, the more his tests are, the greater his spiritual conquest, the more his comprehension, the more firmly fixed and does not move. Do we want spiritual conquest without tests? This will not be. The conquest is attained after, not before, the tests. The tester is Allah, and testing is love, not hatred.

The follower witnesses and tastes all that the Messenger, **PBUH**, has, but he will not reach prophet-hood and the message of legislation. The first of whatever our master Mohammed, **PBUH**, has tasted are the tests. He prepared himself for the tests. The True does not test, save his beloved, and the tester is Allah. Head toward Allah. Nothing preserves you, save your following the Messenger, **PBUH**. He gives you light that emits from the heart of the Messenger, **PBUH**, and you use such like light. Work and implement with the intention of following, for if a person applies all the works of the Messenger of Allah, from the first to the last thereof, without the following intention, he will never benefit, even an atom, from such! The really beloved man to Allah is the one who follows the Messenger, **PBUH**. The Companions used to compete in good deeds, manhood and generosity, **Allah be pleased with them**, and by mentioning them, mercy is sent down (If someone supplicates for something he desires, he should mention the Companions).

¹ Sunan Al-Tirmithi (4/6601), No.: (2398).

One day, our master Al-Hassan was walking in the company of his slaves, and a man approached and insulted him! The slaves were enraged, and he reprimanded them. He advanced and said to the person who insulted him, "What motivated you to do that?" He said, "You are of the Prophet's family and the cherished leader of your people. You are a prince, and my children are hungry and naked!" He said to him, "You are entitled to do so." Then he took off his gown and gave it to him. He ordered one thousand dirham to be given to him. This was the son of prophet-hood wherever he sat; and by Allah, that was the son of the Message! Emulate those. If a person insults you, and you insult him, you will be like him. You are obliged to ask about him: Perhaps he is in need or sick. If I want to be a master, and I abandon the poor, the sick and the needy, shall I be a master over air? No. It is mandatory for me to preserve my master-dom. The master serves his master-dom. The service indicates master-dom. I should help the poor, treat the sick and aid the needy, each as per his need. Such is the master. Our master Al-Hassan, Allah be pleased with him, was the relief in the interior. When his father died, he took the exterior Caliphate for six months. After that, he relinquished such. He used to conceal many issues from our master Al-Hussein, Allah be pleased with him. Our master AL-Hussein was brave and did not fear the young or the old.

{Ta-Ha. We have not sent down the Qur'an to thee to be (an occasion) for thy distress} [Surat Ta-Ha: 1-2], but to become happy. When? If you apply what is included therein. O my sons! Do not be lenient with your girls. Exert all your efforts to refine them when they are young. Make them familiar with decorum. Do not be forgiving in their mixing with 'X' and 'Y', as well as their paternal cousins and maternal cousins. Take care not to be forgiving! You are demanded before Allah. You are assigned,

whereas they are not: The fathers and mothers are assigned according to Shari'a {and the end is best for the righteous} [Surat Al-A'raf: 128]. {But the (fruit of) the Hereafter is for Righteousness} [Surat Ta-Ha: 132].

Be honest in your houses. Do not be too lenient with women. If she says to you, "O my cousin 'X', take me to the cinema, to the neighbors, or to my relatives," say, "My daughter is still innocent, and I do not allow her to sit with 'X' or 'Y', the neighbors' son, the paternal cousin and the maternal cousin." Take care not be lenient! And you the elderly also! I do not never ever allow you to be lenient and sit with women. Do not abandon the religion for the sake of your kinfolk. If you are obedient to Allah, you will always be happy. If you are disobedient to Allah, you will always be upset; if you disobey a tiny point, you will be discommoded, but how about bigger sins? The head-covered woman must be modest. She must not talk or laugh much, and should not appear as an unreserved woman. She must not walk on the road, uncaring about her disposition; she should not secede from decorum, modesty and hijab¹. Regarding the 'hijab', I do not specify. It is important to be a concealing dress, wear anything concealing.

We are all brothers "Religion is advice"²; {The Believers are but as a single Brotherhood} and the True says: {So make peace and reconciliation between your two (contending) brothers}. He does not say: ruin, but says: {So make peace and reconciliation between your two (contending) brothers} [Surat Al-Hujurat: 10]. We are short of sitting with each other. We should love, visit and communicate with each other. When you sit with each other, I want you to act as the Companions, Allah be pleased with them, did. "Come and let us believe for an hour: Renew

¹ Muslim practice of veiling and seclusion of women: (Translator).

² Authenticated by Muslim (1/74), No.: (55).

your Faith"¹. You too, renew your Faith! Advice each other! Do not talk about trade, industry, cultivation, sale and purchase. Now is not the time for such. It is the time for hearing a sermon, or such like. Tomorrow, the True shall call us all to account for our minor and major deeds; and Allah has given an oath {Therefore, by thy Lord, We will (of surety), call them to account, for all their deeds} [Surat Al-Hijr: 92-93]. The Great Allah is Truthful.

Love is of three categories: The first is the love for benevolence; the second is the love for the attributes from which the benevolence issues; the third is the love for the Essence. The first love is that of the Believers, and such may be benevolence in this world and the Hereafter. Those love Almighty Allah for his benevolence, and their love is in reality pertinent to benevolence. The second love is that of men of the elite, which is a love pertinent to the attributes from which such deeds issue; this is above the first love, for it up-grades from the bounty to the Dispenser, and that he is worthy of humiliating himself to, and love, Him. Those have loved the attributes. The third is the love of the elite of the elite, and reliance is on such. It is a love that pertains to the Essence: He is not motivated to this love by anything, but it is, rather, a love in which his heart has immersed, where the owner thereof does not care about his giving, prevention, harm and benefit. It is a love for him, due to his Perfection, Essence, Sanctity, Majesty, Infinity and absolution from short-comings and pests. The owner of this love has upgraded from the deeds to the attributes, and from the attributes to the Essence; hence, his love is not justified by anything. Therefore, Rabi'a Al-'Adawia used to say, "I have not worshipped you for fear of your Hell, or for desire of your Paradise,

¹ Musanaf ibn Abu Sheiba (6/170), No.: (3426).

but for you are worthy of such.”And as the Essence lover, our master Abdul Karim Al-Jeili, **Allah be pleased with him**, said:

*I love thee, not for me but for thou art worthy thereof,
And I have no aspirations in other than thee.*

This third category of love is mixed with annihilation and tribulation. The common people have their own place for water; the elite of the elite have their own place of water **{Each group knew its own place for water}** [Surat Al-Baqara: 60].

The end of the common people's road is the beginning of the Gnostics. The common people's end in love is the beginning of the Gnostics in love. The love of the Essence is the first valley of annihilation and tribulation, for the owner thereof does not see a fortune for his love to his soul, for his fortune is his beloved, which is the highest fortune, for he is absent from the reward, as well as from the fortunes of his soul, and his love pertains to the Essence, in which he was immersed. And below such love are but purposes for which compensations are quested. The lovers' places of water are diverse: the common people's place of water and the love for their fortune, the place of water of the elite of the elite and their love for looking to the attributes and the place of water of the perfect Gnostics, which no one can describe, for they are with their beloved **{Now no person knows what delights of the eye are kept hidden (in reserve) for them}** [Surat Al-Sajda: 17].

The esoteric abodes and states of the Companions, **Allah be pleased with them**, were more powerful than all such esoteric abodes. They were more powerful than others, for they possessed the states, whereas the others

were possessed by the states, due to their weakness, for the Companions' power emanated from the power of the Prophet, **PBUH**.

You should know that revelations are from the results of love. If the beloved knew the lover's truthfulness in his love, He will raise the veil from him, inform him about his secrets and disclose to him ambiguous sciences, as well as high secrets.

The real love does not come, save after following.

If the lords of love, the romantic love, gather and reminisce about the beloved there, such will be dissimilar to whatever an eye has seen, an ear has heard, or thought by a human's heart!

Love is other than knowledge. The divine secrets are maintained and screened. The Gnostic does not divulge the divine secrets unless ordered to do so, or if there is an owner of a deposit in the council, he will give it to him.

The lover is powerful, because he scoops from the heart of the beloved. If the disciple declares something of his sheikh's sciences, which he has taken from him, in love and taste, the people will benefit from the disciple with the secret inherent in the love between the disciple and the sheikh. You will see love in the speech when it captivates the heart of the audience. Perhaps a man loves an ordinary thing, such as a spouse, child, rank, or money until it is squandered. Then he loves a sheikh less than his love for the first things. The sign thereof is that such spirit is weak, sick and in need of medical treatment and curing. The curing thereof will be in delivering such to the sheikh to do with it whatever he wants.

The people of transcendence:

The people of transcendence are the people of Oneness of Allah. When you make him unique in his realm, He will make you unique among his servants.

The people of transcendence are the people of love and uniqueness. They have extracted from their heart all others than him.

The people of transcendence desire their beloved in everything.

Transcendence is to make the beloved unique, so as to make you unique, so as to see with him, hear with him, walk with him and sit with him as is stated in the Sahih: "When my servant perseveres in making approaches to me with supererogatory works, I will love him. If I love him, I will be his ears with which he hears, and his eyes with which he sees, etc"¹.

Love is not given to everyone. It is only given to the beloved of Almighty Allah, and such is a great station.

The lover is the shadow of the beloved. This is the true love.

Balance of love:

If you want to know your love to him, look to his love in your heart. If you want to know your magnitude to him, look to his magnitude to you. The balance of such: Look what you delegate your beloved in your money and kinfolk. That is the liberation of the balance, so do contemplate! Whosoever does not find in his soul the stations of delegation, shall not despair {For Allah loves those who turn to him constantly and He loves those who keep themselves pure and clean} [Surat Al-Baqara: 222]

¹Authenticated by al-Bukhari: (5/2348), No.: (6137).

You may be in the second breath of the people of submission and fealty of allegiance. Satan desires to distance man from his Lord through despair and disposition of such high stations.

Your greatest bliss is to believe that your authority knows your movements and tranquilities, as well as every atom in you. Such is providence from Allah in you. You are of the people of providence, due to your belief that your authority knows everything in you.

If you press a magnifying glass against the lover's head, and scrutinize his imagination, you will neither see his father, nor his mother, or his children, kinfolk, money or the entire people.

The truthful lover:

The truthful lover acquires the meanings and secrets from the Guide, and the latter is commanded to give the deposits to the owners thereof. He gives the secrets and subtle meanings to the truthful lover. Whosoever has no love does not attain such, for he is coarse; and predestination will not be understood, save through love. An example thereof: If a man loves another truthfully, then the beloved commanded him not to visit him for a year! The lover will depart while he is more loving for connection. He departs, for he loves to obey the command, so he abstains from his beloved for a year, for the command has been issued by the beloved. He acquires joy in love, for predestination is understood with love.

The Essence lovers shall not be exposed to cunning, for they are the ones who have loved the essence, described with perfection, for itself, not for a benefit to be gained from it. This station is rarely known, for most lovers have loved the attributes, such as the all Generous, all Benevolent and all Forgiving.

Those are the people of the love of Essence, the people of the spiritual love, not the people of natural love. The people of natural love are not addressed here, for they have really loved their souls.

The difference between the natural love and the divine spiritual love is the following.

It is equal for the people of spiritual love to connect with, and depart from the beloved, for they have loved the command, but they are, in separation, connected to the desired. Here is the balsam: Obedience of the command of the beloved.

If the people of natural love respond to their love in reaction, they will not realize their purposes.

The people of spiritual love do not ask the beloved to approximate, or honor, them, but their quest is his quest and their joy is his joy. They, rather desire to be always with him, and not to be them. That is, they become with his desire, not he with their desire.

The Essence lover is devoted to the beloved, as well as his money and all that he owns. The Pole of this love is our master Abu Bakr Al-Siddiq, Allah be pleased with him, when the Messenger of Allah, PBUH, asked him, "What have you left to your dependents, O Abu Bakr?" He responded, "Allah and his Messenger."

The truthful lover is not satisfied with just learning the speech of his beloved by heart, but enters the heart with his love and takes the lot. They open the heart to him with a welcome. They make him enter and position him as they want, not as he wants. They indoctrinate you step by step, until not one atom of the past remains with you, until you change entirely, and you become as if you are they, but-rather- their shadow.

In the beginning, whenever the lover departs from the beloved, his love decreases. Therefore he needs to continue meeting his beloved until love engulfs his heart.

If the lover deems himself a lover, he will be expelled! He, rather, deems himself obligated with his beloved. The Companions have reached, in such a short period, with the Messenger, **PBUH**, what others cannot reach in thousands of years. Such was by their love to the Messenger, prayer and peace be upon him. His speech was an antidote for them, and they used to fight over his expectoration.

The lover is moving and the beloved is tranquil. The lover is tortured and the beloved is spoilt. What had inflicted Jacob by the departure of Yusuf had been caused by his love to him. What had inflicted Yusuf was due to his knowing that he was beloved. Almighty Allah had up-graded them in such tribulations which they experienced, as well as the suffering inflicted on them. Therefore, man must not love but his master, or he will be inflicted with tribulations.

If a person says that he follows the Messenger, **PBUH**, whereas he has no understanding or taste, we do not consider him a follower! The truthful follower never tells lies. He always calls his soul to account in utterance, deed and state. Such is the Mohammedan follower {Say: "If ye do love Allah, follow me: Allah will love you} [Surat AL- 'Imran: 31].

Love is not taken from books, and the following is not taken from books. It is taken from truthfulness in the quest. If you are truthful in your quest, "you will be with your Lord" in a short while. Place and time do not judge truthfulness. Truthfulness is the judge of everything. Allah has elites of the elite in times, places and personalities. The personality is the judge of time and place.

The love and mind do not combine. Hatred and mind do not combine. Save the love in Allah, and hatred in Allah.

The course to Almighty Allah is conducted by bravery, not by feet. There exists a person who can cross in one hour, a distance that the people of remembrance, worship and renouncement fail to cross in fifty years! Such a person is the one who has submitted his soul and whatever he owns, and sold the entirety thereof to Allah in a moment "Abu Bakr has not been better than you due to much fasting or prayers, but with a secret which is instilled in his heart"¹. The issue requires truthfulness: Not to find in the heart, save the beloved, any of the money, wife, children, positions, Paradise, rewards, or degrees.

Spiritual struggles extract from you decompositions and recklessness; whenever one is extracted, another will enter and so on, but love, rather, extracts them once and for all.

One of the remaining love signs, which give the real inheritance, is the following.

The proper lover does not desire, but to follow his beloved; and whosoever really follows the Messenger, **PBUH**, has no aptitude, ever, to commit a violation.

The more you follow the Prophetic tradition, the more you love me.

Never believe that a truthful lover disobeys his beloved. The sign of love is to revive an established past Sunna. We do know that whosoever loves will follow. We do testify that when man follows his authority, sheikh and teacher, he must taste whatever the sheikh has tasted, and may upgrade his sheikh!

There are two attributions: Essence attribution and spiritual attribution "Spirits are well-armed soldiers"². The Essence attribution is higher than the spiritual one.

¹ Kasf Al-Khafa: (2/248).

² Authenticated by Al-Bukhari (3/1213), No.: (3158), and authenticated by Muslim (4/2031), No.: (2638).

There must be attribution in love. Understand it: Love is associated with attribution. For that the Messenger, **PBUH**, associated the Existence with spirits, attributions and love. He did not associate it with works and bodies. The Prophet, **PBUH**, said, "A person is with whom he loves¹.

Love by itself does not suffice. The origin in existence is the following.
The origin in the course in the existence is the following.

The following has two stations:

- a. Following, i.e., doing the act and good work.
- b. Presence (association), remember the authority in your mind when doing.

He isolates himself from people, and seeks seclusion from people, for the hardest thing for the comporting person is to speak unless his authority orders him to speak.

One of the love signs is not to sleep much. He does not like the light, or speaking. If he is seen, he looks exactly like the attracted, where the beloved enters into the heart, from which he expels all obstructions once and for all. Therefore, one moment of the lover's moments equals forty years to worshipper in upgrading.

The love has no distances to travel, but distances are a moment for him, for he is spiritual, and there are no distances with the spirit.

There is none higher than love-sickness in comporting. This is a divine gift and providence accompanying the people of providence. It does not come save from the divine favor, for such is the spirit and life of the heart.

Love-sickness is the spirit of the heart. The heart's life is love sickness, for the heart is nothing without it.

¹Authenticated by Muslim (4/2034). No.: (2640).

One of the prerequisites of a love-sick person is that no mundane world, Hereafter, wife, children, sky, or throne cross his mind.

The sign of following the Messenger, **PBUH**, is following the Shari'a. Follow and love. Do not love prior to following.

The sign of love is following. The entire issue is associated with the following. The grandees' work is said to be following, whereas work of youngsters and the weak-minded is said to be imitation. Imitation is the attribute of those of weak personalities.

When I look at the truthful follower, conquest comes to me!

The follower is of a good intention; whosoever has a bad intention, will be taken as befits his intention.

If we are followers, we will be like the followed, **PBUH**. He sees who is behind him, as well as who is in front of him!

The follower's imagination is always in front of the Messenger, **PBUH**, and he neither becomes lenient, nor does he retreat.

If the lover sees his beloved, he will forget every precious thing.

The sciences which come to the follower, no books contain such, or tongues enumerate them.

Nuseiba, **Allah be pleased with her**, abandoned everything and fell in bewildered love with Mohammedan love and Mohammedan Faith, and she used to knock down warriors with her sword.

"A person is with whom he loves,"¹ not with whom he works. Love is the core of intention and work.

The lover is the shadow of the beloved. This is the true love. The truthful lover does not know other than his beloved. The truthful lover does not feel save that the attributes of his beloved have become his.

¹ Authenticated by Muslim (4/2034), No.: (2640).

The beloved must call the lover to account for the minor and major sins, so as to purify him. He does leave to him a thought or an error, but calls him to account for it. However, the non-truthful is careless and is not called to account.

The guide has two disciples: One of them is engaged in spiritual struggles, while the other's heart is engaged in love. The latter precedes the former thousands of years with the works of heart, like love and attachment; hence the person of love is flying, whereas the person of spiritual struggle is walking.

Take care not to make your love precede your truthfulness, for it is ninety-nine percent dangerous.

The sane man is the one whose truthfulness precedes his love, for from the truthfulness and following of the Messenger, **PBUH**, originates the stable, perfect divine love, wherein there is no risk for the following lover.

Take care not to ask for the divine attributes, save through the following. It starts with adopting morals and ethics, then verification and then the reality. You testify that you are a servant and the absolute doer is Almighty Allah.

The really beloved man to Allah is the one who follows the Shari'a orders. The sign of following the Messenger, **PBUH**, is following the Shari'a. Follow and love, but do not love prior to following, for love has states.

Whosoever follows the Messenger, **PBUH**, will have a balance, with which he distinguishes. Thus, he follows goodness and distances himself from evil.

Who really follows, the courage of the Prophet, **PBUH**, flows into him, and he shall neither fear poverty, nor enemy, or anything. Providence is permanent, but is stronger with the following.

"Whoever imitates a scholar, shall meet Allah intact,"¹ meaning the Gnostic who is linked to the Divine Essence, not the scholar who has not worked with his knowledge, and was not of the Gnostics.

Divine love originates from the following: the stable, perfect Divine Love, wherein there is no risk for the following lover.

Almighty Allah said in the sanctified Hadith, "O Dawod! Neither my land, nor my sky has accommodated me, and my believing servant's heart has accommodated me"². That is, with the divine knowledge, and the divine passionate desire.

We want to walk as the Companions of the Messenger of Allah, **PBUH**, walked.

The stable love results from the following. He should follow the Messenger, **PBUH**, with his utterance, deeds, states, morals, movements and tranquilities.

The following purges the heart, and purifies the soul.

The sign of love is the following. That is, something flows from the follower to the followed, like the train carriage that is linked to the locomotive: wherever the locomotive goes, the carriage follows it.

¹ A common parable among the common people.

² Kashf Al-Khafa (2/255).

Love without following harms, and does not benefit, for love will never be without following.

Love without following may vanish, and you will be in danger.

The religion of Islam is a religion of following, not a religion of imitation.

The beloved man is the one who follows the Shari'a, i.e., command and prohibition.

Whosoever morally adopts what I say is the true Muslim.

Craving is higher than longing, for longing vanishes upon sighting, while craving does not vanish, and is permanent.

I want you to love Allah.

Allah has not brought our Iraqi brothers to Aleppo, but because He loves them, and I want to serve this love.

The follower is always a master.

The lover follows in the deeds, utterance, states, morals, breaths, as well as in intents.

Love is the core of intent and deed.

If we do love each other, disease will vanish, Satan will escape and our morale is strengthened with grace and subtlety.

Whosoever loves Allah, does not know other than him. Worship Allah as if you see him, if you do not see him, He sees you.

I know the amount of your love to me. I do know who loves me and who does not. I do such. I taste, whereas you and they do so in so and so.

Who claims love does not commit a violation.

The lover is intoxicated. If he wakes up, he will be severed.

Be with Allah, and He will be with you. How do you be with Allah? If He commands you, you obey. If He prohibits you, you prohibit yourself. If

you are with him by love, He will be with you by the advent. Be with Allah by love, He will be with you¹ by connection.

Almighty Allah says: {Say: "If ye do love Allah, follow me, Allah will love you"} [Surat Al-'Imran: 31]. The followed is the beloved of Almighty Allah. If the follower loves the followed, he will become beloved to Almighty Allah.

The Nabhani wine! It remains with the person to some extent. It remains with someone up to the door of the Kiltawia mosque, with another until he reaches his house, with another for one week, with another for one month and with another to eternity!

I do not desire a substitute to my love. I, and whoever follows me, will be as such. It is evident that whosoever leaves his sheikh, has not tasted his sheikh's milk. If he has tasted his sheikh's milk, he will not seek another.

Following gives you an aptitude, discernment and comprehension; then you will course with your entirety.

Whosoever follows the Messenger, **PBUH**, must have an attribute between him and the Messenger, **PBUH**, for love is associated with the attribution, not with utterance, or with work. He, **PBUH**, said, "Spirits are well-armed soldiers. Those of them who are acquainted with each other become friendly. Those of them who reverse their attitudes toward each other will be in disagreement"². That is: neither before, nor after.

Congratulate your soul with the love that emanates from the following, whereas there is danger, in the love before following, at ninety- nine, point seventy-five percent.

¹ Abdul Ghani has a poem comprised of thirteen lines, the first of them is:

Be with Allah, you will Allah with you,
And abandon all people and beware of your greed.

See (Majma' al-Hikam wa al-Amthaal fi al-Shi'r al-Arabi), Ahmed Qubbush, Chapter ten.

² Authenticated by al-Bukhari(3/1213), No.: (3158), and was authenticated by Muslim (4/2031), No.: (2638).

We are commanded to love and hate for the sake of Allah. We love the sick people for the sake of Allah, and we hate the hated for the sake of Allah.

The love that results from following the Messenger, **PBUH**, is cause for the owner thereof to be beloved. The love not resulting from following the Messenger will vanish and be reversed.

The truthful lover knows none other than his beloved, and does not desire to listen to the speech of others. He is jealous for his beloved, even from himself. Who is he so as to become a lover of his beloved? This is true love.

The proper lover does not desire, but to follow his beloved. The signs of love are that he secludes himself from people, and isolates himself from people. The most difficult thing for the comporting person is to speak, unless ordered by his authority. He follows the followed in his utterance, in his deeds, in his states and in his morals, to the extent that if a stranger sees him, he sees his authority exactly.

The truthful lover eats for necessity, sleeps from necessity and speaks from necessity; and necessity is other than need, but of much intensity. The truthful lover's speech affects the heart.

The truthful lover is with the real Mohammedan following {Say: "If ye do love Allah, follow me, Allah will love you} [Surat Al-'Imran: 31].

Real love will not be, save after the following.

The truthful person has three signs in his course: either he smells something of the unseen, or hears a voice from the unseen, or sees something from the unseen.

If you do love the Prophet, **PBUH**, thence you will neither love your father, nor your spouse. We are speaking about the heart love {Say: "If ye

do love Allah, follow me, Allah will love you} [Surat Al-'Imran: 31]. The following is mandatory.

Whosoever loves the Prophet, **PBUH**, follows the Prophet in his utterance, deeds, movements and tranquilities.

"Whosoever loves something, he will mention it so much"¹.

Whenever you follow the Prophet, **PBUH**, Allah, Lord of all creatures, will throw fear from you into your enemy's heart. Love without following may reverse.

Do not work from habit, but with the intention of following. If a person works with all the works of the Messenger, **PBUH**, but with no intention of following, he will never benefit neither a word, nor an atom. Then after that, he sees himself as having no existence, for the entire existence is for the followed. After that, the breath he exhales will be the breath of the followed. Then after that if you say to him, "Your sheikh loves you," he will say, "Keep quiet! Who am I so that my sheikh loves me?"

10. Good manners

He, **Allah be pleased with him**, said:

Whosoever emulates the Messenger of Allah, **PBUH**, works the works, and learns the knowledge, does not attribute to his soul anything. He

¹Mentioned by al-Manawi in Feidh Al-Gadeer: (2/434).

attributes all such to the Grace of Allah, and in a report of Muslim, "I have never seen a person more merciful of children than the Messenger of Allah, **PBUH**"¹.

Our lady 'Ayisha said, "The Messenger of Allah, **PBUH**, has never struck anyone with his hand, neither a woman, nor a servant, save in the Jihad for the sake of Allah. He never avenged from the culprit for anything taken from him, except when any of the taboos of Almighty Allah is breached, he avenges for Allah"², not for himself, but avenges for Allah. Such is the essence of worship. This is the essence of divine comprehension. He relinquished his rights, but he did not relinquish the rights of Allah: "By Allah! If Fatima bint Mohammed steals, I will sever her hand!"³, for such is not up to him, but is the command of Allah. This is the truth: not for himself; such is for his Lord. This is the refined, for he is refined. This is the decorous, because he has decorum. If man is not decorous, he acts contrary to what he says. The indecorous cannot make others decorous. If man does not make his soul decorous, no goodness will come out of him, as he, **PBUH**, said, "Start with yourself, then with your dependents"⁴ and so on. The True gives you, and you are still as you are? Such has never been found in the existence. Not even one of the entire Creation of Allah.

Our lady 'Ayisha, **Allah be pleased with her**, was asked, "What was the Messenger of Allah, **PBUH**, like in his house?" She said, "He was the most lenient of people: always smiling and laughing. He was never seen

¹ Authenticated by Muslim (4/1808)

² Mussanuf Ibn Abu Sheiba (5/223).

³ Authenticated by al-Bukhari (3/1282), No.: (3288), and authenticated by Muslim (3/13150, No.: (1688).

⁴ Authenticated in this report by Al-Hakeem Al-Tirmithi in Nawadie Al-Usool (1/246).

stretching his legs before his Companions"¹. This is correct. He was never seen stretching his legs. This is decorum, but always smiling and laughing!! All his wives were perfect and truthful. They were all disciples, but always competing. Each one precedes her sister in perfections, whereas nowadays when you enter the house, you do not find the woman; Allah knows where she is. The wives of the Messenger, **PBUH**, were perfect, and the Messenger, **PBUH**, was perfect. When he saw them in such perfection, he used, of course, to treat them well.

It was reported that the mother of Believers, lady Saffiya bint Huyei, **Allah be pleased with her**, said, "No one ever has better manners than the Messenger of Allah, **PBUH**. Whenever any of his Companions invites him, he accepts promptly"². He always accepted, whether the Companion was poor, rich, old, young, lived far away, or nearby. Such is the conduct of the perfect ones. He used to go to some places without being invited, especially if his Companions were late, or one of his Companions was sick and so on. Ahmed and others reported from our lady 'Ayisha, "Our master Mohammed, **PBUH**, used to sew his gown, mend his sole, repair his bucket, patch his gown, milk his goat and serve himself"³. Such must be attributed to certain times, for it was proved that he had a servant. Sometimes he did all such alone, sometimes with his servant and sometimes they shared the chores. He never relied on the servant, or bossed him around. If he needed something, he got up himself, and he did not object if the servant helped him. At home, if he were thirsty or hungry, he himself brought his food and water. He used to participate with them in the house chores, such as washing and cleaning, etc, without being requested to do so. He worked with them in his own volition. All

¹ Musnad Ishaq ibn Rahaweih (2/434), No.: (1001).

² Majma' Al-Zawayid (9/15).

³ Sahih Ibn Hibban (12/490), No.: (24947).

such indicated his sharp comprehension, and all such is correct. That proved his strength, **PBUH**, as well as his decorum and morals. Many people are strong, but are not decorous; and there are decorous people, who have no strength. The Messenger, **PBUH**, combined both decorum and strength, and such are the grandees up to the Day of Judgment. They never wait for anyone. If any of them was thirsty, he got up and drank with his hand, and does not object if someone brought some water for him to drink. He never gave an order to anyone, unless there was no embarrassment or assignment among them.

He, **PBUH**, used to mount a donkey, taking a person behind him. He never mounted alone. On the day of Goreizha Battle, he mounted a donkey muzzled with a rope of fiber¹. It was reported that Qais ibn Sa'ad ibn 'Obada, **Allah be pleased with him**, said, "The Messenger of Allah, **PBUH**, visited us, and when he wanted to leave, he led to him a donkey covered with velvet over the saddle², and the Messenger of Allah mounted on it. Then Sa'ad said, "O Gais, accompany the Messenger of Allah, **PBUH**. The Messenger of Allah said to me, "Mount!" I refused. He said to me, "If you do not mount, I will go away." In another report, "Mount in front of me, for the owner of the mount is more deserving of its forefront"³. The Messenger, **PBUH**, was an instructor: the mount's owner is more knowing of his mount. When the Messenger of Allah came to Mecca, the boys of Abdul Muttalib clan received him, he carried a boy in his hands, and another one mounted behind him! He said, "Those are the sons of Al-'Abbas."

¹ Shu'ab Al-Iman, Al-Beihagi (6/290), No.: (8191).

² The cloth thrown under the saddle on which the mounting person settles. See: Lisan Al-Arab, item: barda'.

³ Al-Mu'jam Al-Kabeer (18/353), No.: (902).

The Messenger, **PBUH**, was strong, and used to walk with very firm footsteps. The Messenger's moral were the morals of masters, and not the morals of the arrogant. The Messenger, **PBUH**, said, "The master of the people is their servant"¹. The master serves the servant and cares for him, more than the servant cares about the master, for his master's service is divine. The master of the people is their servant. This is from Allah, not from the servant of Allah. This is what we have really seen, but, rather, the master cares about the servant's food, water, sickness and affairs. He serves his mastery. The mastery obliges him to serve others.

The Messenger of Allah, **PBUH**, was once travelling, and he ordered his Companions to slaughter a sheep and prepare food. One of them said, "I will slaughter it." Another one said, "I will skin it." A third said, "I will cook it." And the Messenger, **PBUH**, said, "I will collect fire-wood." They said, O, Messenger of Allah, "We will save you the trouble!" He said, "I do know that you will save me the trouble, but I hate to be distinguished from you. Allah hates to see his servant distinguished among his Companions"². There is a difference between 'self-distinguishing' and 'distinguished'. The former is prohibited, for he distinguished himself. He has a sheikhdом means that he has a value. Such is a liar and not a sheikh. The Messenger, **PBUH**, said, "I will collect fire-wood." And fire-wood collection is the hardest task of all: he collects and lights the fire. However, the so-called sheikh would have served if he were a real master. He distinguished himself and took the leading. He wanted people to serve him, but if they distinguished him, Allah will not hate him. The Messenger, **PBUH**, did not like to be distinguished, even at the beginning of Islam when people came, they used to ask, "Who is Mohammed of you? They did not recognize him. He used to sit with people, and did not

¹ Feidh Al-Qadeer (4/122).

² KAshf Al-Khafaa (1/292).

do any deed with which to be distinguished. My master Ahmed al-Rifa'ie, Allah be pleased with him, said, "If it ever crosses my mind that I am the chief of the gathering, I deserve to be the Pharaoh and Haman in the Last Assembling!"¹, but what? Rather a servant to that gathering. And he used to say, "If people are divided into two parties: one party is incensing me with aloes wood and incense, and the other party in nibbling me with shears of fire, neither the first party increases in favor, nor the second party decreases in favor."The Messenger, PBUH, came to teach us such matters.

It was reported from Abu Qitada: "The delegation of the Nagashi, to whom the Companions had gone, came and the Messenger of Allah, PBUH, got up to serve them. His Companions said to him, "Let us save you the trouble!"He said, "They have honored and were generous to our Companions, and I like to serve them"² (reward them). The master knows himself: who has money; who has knowledge; who has strength {And spend (in charity) out of the (substance) whereof He has made you heirs} [Surat Al-Hadid: 7]. He did not consider himself more distinguished or better than any creature. Take care not to consider yourselves better than other creatures, for Allah has improved you. When He improves you, means he makes you a master. Therefore, you will be obliged to serve with the strength He has given you, and this is the origin.

Our master Mohammed, PBUH, used to do the work sometimes, even if servant was present, because the latter could not do it for our master the Messenger, PBUH, was stronger than the servant, more knowing and wiser than the servant. He knew how to serve. So, we must serve each other and love each other. The Companions were characterized by

¹ Al-Burhan Al-Muayid (71).

² Mu'jam Al-Shiyoukh (1/97).

serving each other, and loving each other. They considered their love to each other as the basic solid foundation, and such is undoubtedly my opinion. The first pillar is our love for each other. However sick I am, once I see those I love, the disease vanishes. On the other hand, if I see a detested person, I become sick even if I have been healthy, O my Subtle Lord!

We are obliged to serve, and such is man, "Each of you is a sponsor, and is responsible for his subjects"¹. None of you who is not a sponsor: sponsor of your sight, sponsor of your hearing, sponsor of your hand and sponsor of your leg {for surely the hearing, the sight and the heart. All of those shall be questioned} [Surat Al-Israa: 36]. Therefore, man is master over his hearing, sight, hand and mind. Such must not be beyond your will. When will that occur? If he is refined! The Messenger, **PBUH**, said, "Allah has educated me, and educated me well"². If you back-bite, will you accept that a person back-bites you? No. People also do not accept. Perfections existed in the Messenger, **PBUH**, since he was young. When he was created, such were concealed.

"Treat people as you like to be treated"³. This requires education. You do need to be educated by sitting with those who adopt morals and ethics of Islam and are educated {O ye who believe! Fear Allah and be with those who are truthful} [Surat At-Tauba: 119]. There are many people who have precious jewels, but have not used such. They sit with the liars, traitors, backbiters and slanderers. Such are lost and violations are ingrained in them, whereas the truthful have never ever decreased, but now they concealed themselves, due to scarcity of the Believers.

¹ Authenticated by al-Bukhari (1/304), No.: (853).

² Feidh Al-Qadeer (1/225).

³ Feidh Al-Qadeer (1/176).

We are obliged to sit with the truthful, so as to benefit from their truthfulness and perfections. Whosoever desires goodness, he should gather with the truthful people of Allah, not the people of appearances "Allah does not look to your appearances, or bodies, but He looks to your hearts. If He finds others therein, He will hate them and leave them to themselves"¹. { Within it will be Mercy throughout } [Surat Al-Hadid: 13]. Within each will be Mercy throughout, and without it, all alongside, will be (wrath and) Punishment. Sit with the people of mercy. The veils will be removed, and you will return to your origin: Mercy which is through taste, not through knowledge. Allah has created you on perfection "Neither my earth, nor my sky has accommodated me, but the heart of my believing servant has"². We do want this.

Good manners represent the perfect mechanism in man, with which matters are perceived as they are; such testifies that Allah is Permanent, Existing, living and does not die, and He is the Commander and the Inhibitor {Nothing have We omitted from the Book} [Surat Al-An'am: 38] {But remind: for reminding benefits the Believers} [Surat AZ-Zariyat: 55].

"Each new-born is borne in primordial nature"³. If the reminding person is adopting Islam morals when reminding, he will affect the heart. Speech has meaning and aspiration. The aspiration enters man's heart before he attempts to speak; it cleanses and purges the chest. Speech occupies the heart. Therefore, the affecting person must have a prerequisite, which is to be perfect. Such affects. The good manners attained by our master Mohammed, PBUH, with his perfection, as well as the follower of our master Mohammed, PBUH {Say: "If ye do love Allah, follow me: Allah

¹ Authenticated by Muslim (4/1986), No.: (2564).

² Musnad Al-Shamiyin, Al-Tabarani (2/19), No.: (840).

³ Sahih al-Bukhari (1/456), No.: (1293).

will love you} [Surat Al-'Imran: 31]. When your good manners are perfected, you will perceive matters. You will witness the Divine Presence with good manners; you witness the commands Allah has commanded, or inhibited us; you will witness the existence. You will witness all such with your eyes and, higher, you will witness such with the eye of the heart; you will witness with every atom of you; every atom will witness, hear, taste and find such tasteful, as the Messenger, **PBUH**, said, "The taste of Faith will be tasted by whosoever accepts Almighty Allah as his Lord, and Mohammed as Prophet and Messenger"¹.

One of the good manners signs is not to be promptly enraged. Why do you not become enraged? Because you testify that all matters are in the hand of Almighty Allah, and whoever becomes enraged and shouts, indicates his ignorance of Allah. If he is knowledgeable of Allah, he will sit still and does not speak, especially the woman! She supplicates against her son. If you supplicate against your small son, or small daughter, and the gates of the sky are open, what will you do, my daughter? You say, about yourself, that you are kind and you supplicate bitterly against your son! You should treat your sons, daughters, servants and student with good manners. Make them decorous with your decorum. Teach them with good manners, with such successful good manners of yours.

By Allah! If you act as I tell you, you will succeed in a short while. This was how our master Mohammed, **PBUH**, used to teach his Companions: with his speech, deed and state. A person who is deprived of something cannot give it. If he has no good manners, how will he graduate a well-mannered generation? Supplicate for the small boy and teach him good manners, as well as your mother, your father and your entire family, with good manners. Learn from how our master Mohammed, **PBUH**, treated the Jew from whom he had borrowed barley for thirty days, and who

¹ Authenticated by Muslim (1/62), No.: (34).

came to him prior to the due date demanding the value of barley. As a result of the good manners of the Messenger, **PBUH**, the Jew embraced Islam!

Good manners mean beauty of the spirit, good manners and good creation, as well as good morals and good-looking figure {**And surely thou hast sublime morals.**} [Surat al-qalam: 4] "I have been sent to complement honorable morals"¹, for there are no morals higher than his, **PBUH**. His morals provide the exterior; the interior provides the exterior. Man has a body and a spirit. The spirit governs, not the body. The body is akin to the gown. Jiha, **Allah be pleased with him**, was one of the friends of Allah. One day, he washed his gown and spread it on the clothes line. The wind blew and the gown flew away. He said, "Praise be to Allah that I was not inside it!" The spirit is permanent and does not die, whereas the body dies. The body does not move itself, but the spirit is the one that moves, carries and preserves it. The body carries the gown. When the spirit is honest, it beautifies the body. The body is prone to change, because the spirit is the carrier thereof, it decomposes when it dies, for the spirit abandons managing it. The personality is the one that protects and carries man: an outstanding, unique personality in the Existence "All of you are sponsors, and everyone is responsible for his subjects."². The sponsor is the one in charge.

¹ Mujama' al-Zawayid (4/139).

² Authenticated by al-Bukhari (1/304), No.: (853).

11. Reliance is on the heart contents

The heart is the intermediary between us and Allah and has three attributes, which are life, health and vigilance; and the opposite thereof are infidelity, sin and heedlessness. The infidel's heart is definitely dead, and has no life, or conception, or sense: nothing save material matters. The True has built this Kingdom on a great wisdom: there must be steering for the apparent corporeal matters. The infidel's heart is dead, lacking vigor and needs Faith and Islam. Faith is the link between the servant and the Sublime Lord, and its appearance is Islam. Islam is work; Faith is belief and benevolence is witnessing. Such is the religion. The religion has three stations: Faith, Islam and Benevolence. Faith is the motivating force for work. Man believes at first, then he works; hence, the hypocrites are Muslims, who do the work of Islam, but there is no Faith in their hearts {The desert Arabs say, "We believe." Say, "Ye have no faith"}: Liars; {but ye (only) say, "We have submitted our will to Allah, for not yet hath Faith entered your hearts} {Surat Al-Hujurat: 14]. The hypocrite never has a live heart {They have hearts}, the infidels, philosophers and animals are similar to each other {They have hearts wherewith they understand not}: have no life; {eyes wherewith they see not, and ears wherewith they hear not. They are like cattle} like cows, sheep and horses {nay more misguided: for they are heedless (of warning)} [Surat Al-A'raf: 179]. The greatest ordeal to man is heedlessness, the cause of which is the cruelty of the heart. When the heart is cruel, it becomes heedless, and if he is so, he will be gone with the mundane world lovers! The Believer's heart is healthy, vigilant and alive; and if he commits bad deeds and is perverse, he will be gone, for the healthy heart needs obedience; and this person who sins, and particularly insists on such, there will be nothing between him and infidelity, save a very thin veil.

Such is a sick heart. He is a Believer with a sick heart, due to lack of obedience. If the heart is alive, i.e., believing, it needs obedience, for the latter is the health of the heart. Health will be according to obedience. Health results from the obedience of divine commands. First and foremost, the Believer has a heart that believes in Allah: Faith "is to believe in Allah, His Angels, Books, Messengers, Hereafter and the good and bad Decisions are from Almighty Allah"¹. Such a person is alive: if he works, his heart will be healthy; if he does not work, the heart will be sick. Understand that. When your hearts are sick, you do not understand the cause. The cause is that the True has commanded you, and you disobeyed, then you insisted on what you are doing. Such is not the conduct of Believers. The Believer errs and becomes heedless, but he returns to Allah. The True says to the Messenger, **PBUH: {But remind: for reminding benefits the Believers}** [Surat AZ-Zariyat: 55]. Why remind the Believers? Because their hearts are alive and perceive, whereas when you speak with the infidels, they look at you like animals! The infidel's heart is dead, therefore man must be strong when he sits with an infidel **{And the servants of (Allah) Most Gracious are those who walk on the earth in humility and when the ignorant address them, they say, "Peace!"}** [Surat Al-Furqan: 63]: Peace of entry, whereas that of the weak is Peace of exit. However, the strong has Peace of entry that is manifested to him and walks with him.

The heart as such is either has a meaning, or not. Its meaning is Faith, and if there is no Faith, it is judged as the animal. Faith is belief by the core in the heart, and Islam is acknowledgement by the tongue: I testify that there is no god but Allah, and I testify that Mohammed is the Messenger of Allah.

¹ Authenticated by Muslim (1/37), No.: (8).

Islam is comprised of five stations that must be believed in: The two testimonies, prayer, Zakat, fasting and pilgrimage. If he has no money, he is neither obliged to pay the Zakat, nor to perform pilgrimage. People: Islam and Faith, whereas who is undertaking the benevolence (intuitive testimony)? The Sufists, Allah **be pleased with them**, are undertaking such. They are the people of the benevolence (intuitive testimony) station. Benevolence is a station of intuitive testimony and taste. He, **PBUH**, said, "Benevolence is to worship Allah as if you see Him, and if you do not see Him, He sees you"¹.

The Sufists' works are high; they do not cheat, or betray, even they do not do other than the former. The Sufist governs his soul. If man governs his soul, he becomes a horseman, who does as he wishes. The adherent to benevolence does not commit anything that is contrary to the Divine Presence.

Prayer is a server **{for prayer restrains from shameful and evil deeds}** [Surat Al-'Ankabut: 45]. Satan does not dare enter places wherein is dignity, for he is expelled. The angel and righteous Jinn enter. We and the Jinn are brothers, who were created from one piece of clay, but reversed! The clay is more in us, whereas fire is more in them. They are comprised of fire, air, water and earth. We are comprised of earth, air and fire. For that reason, if the place we want to enter is blocked, we cannot enter. They are natural with more fire, thus they enter into veins! They flow in man as the blood flows. They become inside man. We eat and they smell, whereas angels neither eat, nor smell **{who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded}** [Surat At-Tahrim: 6]. Angels are neither comprised of males, nor females, their food is Praise of Allah and Sanctification: light only. The polytheists call them daughters of Allah!

¹ Authenticated by al-Bukhari (1/27), No.: (50).

The heart is the basic center of man. Our life is in launching the heart, and our joy is its life. Al-Tirmithi, Allah be pleased with him, said, "The life of hearts is Faith, its health is obedience and its vigilance is remembrance." Remember Allah. Remember Paradise. Remember death. If man's heart, whether male or female, is replete with objects, such as the 'X' full-suit, or the 'Y' dress, such is deemed as turning away from Allah, and approaching the soul, which is the substratum of desires. The origin is morals. There is no objection to a lady taking a dress, or any other thing of food or clothes, and go to the tailor's shop, but not a male tailor. Man should maintain morals, and especially the woman whose beauty is in her morals. Good morals in man are indicative that his acts are correct and accepted. Good morals in man result in acceptance of his acts by Allah. Morals are the mechanisms of understanding for man; and the Messenger was sent under the title {And surely thou hast sublime morals} [Surat Al-Qallam: 4]. He, PBUH, said, "But I was sent to complement honorable morals". The origin of existence in the world is to complement the honorable morals. Such do exist, but the complementation thereof pertains to the Mohammedan nation. Man has to complement the honorable morals by the Mohammedan following. The heart must always be heading towards Allah. It was custom that such will not be achieved by just worship, nor just remembrance, or just acts, but by companionship and giving such its due right. If a man accompanies without giving companionship its due right, he will not benefit. An example thereof was Abdulla ibn Obbei ibn Saloal, who accompanied the Messenger of Allah, PBUH, but died a hypocrite. He was a pretending Muslim. The True says: {Show us the straight-way} [Surat Al-Fatiha: 6]. The straight-way is the Messenger, PBUH. But we will not know it if he does not guide us to it. Therefore the True says: {Show us the straight-way. The way of those on whom thou hast bestowed thy Grace} so as to

expel {those whose (portion) is not wrath; and who go not astray} [Surat Al-Fatiha: 7]; whereas the intended straight-way is the way on whom thou hast bestowed thy Grace {of the Prophets (who teach), the Sincere (lovers of truth), the martyrs and the Righteous (who do good): And how beautiful is their Company} [Surat An-Nisa': 69]. {Those whose (portion) is not wrath} are the people of souls; {and who go not astray} are the people of corrupt minds. Wrath is an appearance for the Jews, because the Jews knew the Messenger as they knew themselves! But they did not believe him in envy from their souls. Envy is emitted from the small-minded person, even if he has knowledge. I have never seen, up to date, an envious man with a broad mind! Our master Khalid ibn Al-Walid continued fighting the Messenger of Allah, **PBUH**, for twenty years, but he did not envy him, and was never spoken of as an envious man. When he embraced Islam after twenty years, the news was relayed to his comrade 'Ikrima ibn Abu Jahl (before his embracing Islam), and he said to him, "I have heard that you defected!" He said, "No, but I embraced Islam." He said, "Why do you submit to who insulted your father in the Qur'an?" He said, "Let us abandon such fanaticism. The Messenger, **PBUH**, is right." Then after embracing Islam, while in his home-town Mecca, he bought horses and sent them as gifts to the Messenger of Allah, **PBUH**.

Iblis is such an envious light-minded creature! The first incident of envy appeared on Iblis. When the True commanded him to prostrate himself to Adam, he refused, was arrogant and of the infidels. The True asked him: {O Iblis: what prevents thee from prostrating thyself to one whom I have created with My hands? Art thou haughty? Or art thou one of the high (and mighty) ones?} [Sjurat Sad: 75]. The high ones: The angels who love and in bewildered love of the Divine Presence. They had no

knowledge of the existence of Adam, nor Iblis, for they are the people of desire and craving, who are captivated by the Divine Presence. Iblis said {I am better than he} [Surat Sad: 76]. It was evident that he was arrogant! Why are you better than he? He said, {Thou creates me fro fire, and him thou creates from clay} [Surat Sad: 76]. I have told you to prostrate yourself to Adam, and it was not Adam who said that! Envy never comes from a sane person. We have found it with the person who is inflicted with his parents' anger, as well as with the regular wine drinker.

If we see an envious person, it indicates that his faith is poor. A person of correct faith, his heart will be healthy, and he is the one to perceive. If Iblis had an atom of taste, he would have prostrated himself to Adam, and up-graded, for he was the Successor, whereas the Jinni has no aptitude to become a successor. Tell your souls that you are wasting your lives! The secret of Succession is in you, but you waste your lives in wearing clothes, eating, going to the cinema and playing? May Allah enlarge my mind and yours! Amen! Allah has included such in the Qur'an so as to take warning, take an example and not act like Iblis, who thought that prostration was for Adam! He should have prostrated himself to Adam, because Allah has commanded him to do so. Adam was the Successor of Allah on earth. {(Iblis) said, "I am better than he} [Surat Sad:76] So you consider yourself better than he! The one who is better prostrates before others. The subtle is the one who serves the dumb: understand such. Examine yourselves. Modify your behavior. If a person considers himself a devout worshipper, and better than a recent repenting person whose good deeds are few, understand that he is a disciple of Iblis, and Allah may never upgrade him, unless He tests him. He will not test him until He loves him. Testing is an examination. We must repent, return to Allah and enter into the love {For Allah loves those who turn to Him constantly}

[Surat Al-Baqara: 222]. We confess that we have sinned a lot. This is not a defect. If you sin, repent. The defect is in non-repentance from the sin. If you commit sins a hundred times, or more, in one day, repent each time, but with the heart, not with the tongue.

Our master Abu Yazid Al-Bastami had a friend called Abu Musa Al-Ardabili, who had been his companion for thirty years. The latter said to the former, "Thirty years have passed and I am your companion, during which I have acted like you, and have believed as you have believed. Why do I hear you speak contrary to what I speak? I, rather, do not understand your speech! He said, "For you are focused on your soul!" He asked, "Is there a medicine for that?" He said, "Yes, but you will not be able." He said, "I will." He said, "You will not!" He said, "I will." He said, "Well! If we tell you to go to the barber and say to him, "Cut off and shave my beard! Then fetch a small sack, fill it with walnuts, go to the boys and tell them that whoever slaps your face you will give him a walnut!" He said, "Glory be to Allah, O Abu Yazid! Is it to me such is said?" He said, "You became a polytheist!" He said, "Why?" He said, "You held yourself infallible!" He said, "Give a medicine other than this." He said, "There is none other than this medicine!" {Enter houses through their proper doors} [Surat Al-Baqara: 189]. There is no other door, save that of humiliation, humility and return to Allah. "All the sons of Adam are sinners, and the best sinners are those who turn to Allah constantly"¹. "I am with those whose hearts are humbled for my sake"².

We will not be able with the strength, worship and knowledge. There is no one more knowledgeable, or more worshipping than Iblis. Take it as a rule from me: If the worship and knowledge give you submission, humility, humiliation and service, understand that Allah desires to up-

¹ Sunan Al-Tirmithi (4/659), No.: (2499).

² Mentioned by Imam I-'Ajajouni in Kashf Al-Khafa (1/203), No.: (614).

grade you. This is the correct sign. There is no objection to a person leading a life of much fasting, much praying late at night and worshipping, as well as his being humiliated and humble to Allah. This is evidence that Allah loves him. However, if such gives him self-deceit, vanity and arrogance, and he considers himself better than others, such a person will be expelled from the divine mercy, whether a man or a woman, for he/she has no attribution to mercy {Well have ye done! Enter ye here, to dwell therein} [Surat Az-Zumar: 73]. The Divine Majesty True has given our master Al-Khidir the from His Presence knowledge for two reasons, which were his servitude and his mercy {So they found one of our servants on whom We have bestowed Mercy from Ourselves and whom We had taught knowledge from Our Presence} [Surat Al-Kahf: 65]. If he has not been a servant of his Lord, who considers himself above people, and boasts of his praying, late night praying, glorifying Allah and fasting for so and so days, why does he boast loudly of such? So as to look up to him! No! On the contrary, we become doubtful of him, because he is the disciple of Iblis, who has said: {I am better than he} [Surat Sad: 76]. Why has he not said, "That is the Grace of Allah?" And you worshipper say: "That is the Grace of Allah." If you do not say it, you will not be better than a straw! You must make foundations, for everything has a basic foundation in the religion. The basic foundation is confession. When commit a sin or a bad deed, confess, return to Allah and do not act abusively.

You consider that you have done abundant good deeds, and say incorporation? There is no incorporation with Allah! If a person has done a million good deeds, and has committed one minute bad deed, such will be a clear black dot, which necessitates returning to Allah. Perhaps the True may erase it, or substitute their bad deeds with good deeds. This is a progressive rule. If a person wants to assess his deeds, it will be very

easy. He should ask himself, "If I commit a sin, shall I confess, or will my soul refrain? This is the arrogant Iblis, who quests Lord-ship. There is none but one Lord {Say: I seek refuge with the Lord and Cherisher of Mankind} [Surat An-Nas: 1]. It is wrong to incorporate your soul with him. This is an evidence of weakness of mind. If you confess and acknowledge, the Divine Majesty True will substitute your bad deeds with good deeds, give you the Divine Mercy and teach you knowledge.

If a person does a good deed sincerely for the sake of Allah, he must be tested! People say that if you do not do a good deed, no evil will encounter you! Nay, nay! When you do good deeds, Allah tests you so as to up-grade you. Therefore, we are obliged to be patient and be contented {And no one will be granted such goodness except those who exercise patience and self-restraint,--none but persons of the greatest good fortune} [Surat Fussilat: 35]. Allah has made you for always up-grading; your Faith always increases. Such increase in Faith is not achieved by works only! Such will not be, save with tribulations, that is, tests. If He tests you, know that He is the tester. There is none other. Do not be angry, the tester is Allah. You should be humiliated, humbled and return to Allah. Do not, as well, consider yourselves better than others. Attribute the bounty to Him, the Divine Majesty.

The truthfully oriented person does not do anything contrary to his orientation. The lover does not commit a violation. The violations are but the veil of darkness, whereas love of Paradise and the Hereafter are but the veil of light. Such is called of attribution. The violations traces are engraved on the heart and turned into scum {Those are they whose hearts Allah has sealed up} [Surat Al-Nahl: 108]. Allah has commanded you, why do you not obey? Allah has prohibited you, why do you not abstain? This sealing up is the scum. No benefit will be gained, save with

implementation. It is possible that he will implement one day. We do not close the door. We do not close the door of Allah.

The heart has angels and devils soldiers. The angels are the soldiers of the truthful, honest persons, whereas devils are the soldiers against the criminal and the culprit, as well as the liar and the sinner. The heart soldiers are of two categories, which are the visualized soldier, who is seen with the actual eye, by the infidel and others, where the hand and leg are seen. The second category is the intelligible, i.e., the attributes that are not seen, save by the person of heart { **Verily in this is a Message for any that has a heart and understanding or who gives ear and is a witness** } [Surat Qaf: 37]: Gives ear to the people of hearts. He is not one of them. He has no heart, but he gives ear and becomes between their hands, to command him, as they wish, with whatever refines his soul. They are the people of Allah.

The *Mujahid* obeys what Allah has commanded him, and refrains from what Allah has prohibited him, and all the rest are fanaticisms. The origin in the existence is the command and prohibition only. We do not understand, save the Shar'ia. We do not speak, save with facts.

The person of heart and spirit is closer to Allah than to Paradise.

The soul is linked to desires; the mind is linked to discernment; the heart is linked to fluctuations; the spirit is linked to Grace and Subtlety, and is the intermediary between us and the **Divine Majesty** True.

The heart is prostrating from Pre-eternity to Post-eternity: all the hearts. For this reason, Almighty Allah has not delivered our hearts to us. The

Prophet, **PBUH**, said, "The hearts of creatures are between two of the fingers of the All Compassionate, who turns them as He wishes"¹. The hearts are always prostrating.

Reliance is on the heart contents, and this is the truth. Where is Faith? It is in the heart. Where is knowledge? It is in the heart. Where is the longing desire? It is in the heart. Where is love? It is in the heart, and reliance is on the heart contents.

The heart is the Sultan of the body, and it is the substratum of divine irradiations.

The heart is the substratum of the divine irradiation. This heart is always surrounded by devils and angels. The devils want to occupy it, as well as the angels, for whoever occupies the heart, will occupy the body! The heart is the King, and the preponderate is man. If man sides with angels, they occupy his heart, whereas if he sits with the people of back-biting and slandering, devils will outweigh and occupy him. Poor Heart! It is always targeted by either angels, or devils and the preponderate is man, i.e., his spiritual energy. The value of man is in his spiritual energy.

In each man there are an angel and a devil that contest to occupy the heart. The preponderate thereof is you, O man. If you outweigh the devil, the devil will occupy the heart. If you outweigh the angel, the angel will occupy the heart daily, during the day and at night, simultaneously. The heart's life is in Faith; its health is in good deeds and obedience; its vigilance is in acknowledgement and returning to Almighty Allah; its sickness is in insisting on sin, even if minute. The heart is the Sultan of

¹ Authenticated by Muslim (4/2045), No.: (2645|).

the body "There is a morsel in the body. If such is healthy, the entire body will be healthy, and if it is corrupted, the entire body will be sick, which is the heart"¹.

"Neither my earth, nor my sky has accommodated me, but the heart of my believing servant accommodates me"².

Allah has utensils, which are the hearts. The closest thereof to Allah are the smooth, pure and solid ones"³.

The heart is the abode of the secret, not the pine-tree (rigid) heart {**They have hearts wherewith they understand not**} [Surat Al-A'raf: 179]. The heart is the substratum of command and prohibition.

The heart is associated with fluctuations.

He, **PBUH**, said, "The hearts of creatures are between two of the fingers of the All Compassionate, who turns them as He wishes"⁴.

Our capital is purity.

Our ruler and chief is the heart. If it becomes sick, Faith will be corrupted, hence hearts become blind.

{**Verily in this is a Message for any that has a heart and understanding or he gives ear and is a witness**} [Surat Qaf: 37], i.e., he has no control of any of his affairs, but between the two hands of the authority, and he has no opinion. He will not attain this station if he is not of the people of the

¹ Authenticated by al-Bukhari (1/28), No.: (52), and is authenticated by Muslim (3/1219), No.: (1599).

² See: Kashf Al-Khafa (2/255).

³ Al-Firdaws bi Ma'thour Al-Khitab (1/192), No.: (691).

⁴ Authenticated by Muslim (4/2045), No.: (2645).

hearts, who are the people of providence, but he will be of those who give ear and are witnesses, and such are the people of spiritual struggles.

If the heart is purged, it will be happy and saved. Your heart is cherished. Your heart is glorified. Your heart is splendid. Your heart is wise so as to understand the Qur'an; so as to create an attribute between you and the Qur'an with such attributes.

If a person's heart is healthy, all his thoughts will be correct. If his heart is sick, all his thoughts will be sick.

The purging of the heart is higher than that of the soul, because the heart has no desires, whereas the soul has desires.

The body with the heart is like the soldier with the leader, for the body is commanded to the heart. The heart is the capital.

Faith is a station of the heart. The intention will not be valid if he says, "I intend" with his tongue. It will not be valid if it does not come from the heart.

Much jesting and much laughing make the heart dead. Whosoever jests, has no heart. The heart's life depends on the truthfulness of its owner. Sell your mattress and purchase a heart for you. What is intended from the heart is the divine light, the divine secret. It is the one that commands and prohibits.

Light of heart, light of clairvoyance:

He, Allah be pleased with him, said:

If Almighty Allah bestows light on you, use it. The True Divine Majesty has given us two lights: an exterior light and an interior light. With the exterior light we perceive the tangible material things, whereas with the interior light we perceive the Unseen intelligible things. The True Almighty Allah has considered the latter, which is the light of the Unseen, as the light of the interior {Truly it is not the eyes that are blind, but the hearts which are in their breasts} [Surat Al-Hajj: 46]. This is what perceives Allah. This is what understands from Allah. It is what sees the predestinated night, the night of Prophet Mohammed's birth, as well as the friends of Allah and substitutes. It sees the Divine Majesty True. It sees the Messenger, PBUH. It sees the angels, not with the eye of sight, which man shares with the ox and animal. The eye of clairvoyance is restricted to man, and even the Jinni cannot share you the perfection thereof. He has some of such, but not the perfection thereof, because you are viable to be the successor of Allah on earth, and they are not viable to be the successors of Allah on earth.

Everything is attached to the meanings and the entire Unseen. The vision is conducted with the clairvoyance eye. Allah has created us from two things, which are matter and spirit. The vision is spiritual, whereas the eye is corporeal; the hearing is spiritual and the ear is physical {And breathed into him of my spirit} [Surat Sad: 71]. Differentiation will be in such. The differentiation secret assesses things and distinguishes them. Differentiation is not by the venue. If a person lives in an elevated place, such does not mean that he is

better than others. Therefore, the True has not cared about the eye of sight, but cared about the clairvoyance {Truly it is not the eyes that are blind, but the hearts which are in their breasts} [Surat Al-Hajj: 46]. {Who do believe in the Unseen} [Surat Al-Baqara: 3]. Faith witnesses the Unseen like the intuitive vision, for this is a meaning and the other is a meaning. The issue needs Faith, faith renewal and Faith realization.

Light of heart: light of clairvoyance. Such is one of the meanings of Almighty Allah: perceives the Unseen, perceives the divine Presence, perceives the Messenger, PBUH, perceives the Jinn and perceives the angels. Clairvoyance is amazing! It perceives everything, for such is the one that sees, hears, tells, smells and tastes {that to Allah belongs all power} [Surat Al-Baqara: 165]. We have the eye, but the vision belongs to Him. We have the ear, but the hearing belongs to Him. We have the tongue, but speech belongs to Him: "Beware of the Believer's phrenology, for he looks with the light of Allah"⁽¹⁾, i.e. with the light of clairvoyance. That is, with the eye of clairvoyance, not the eye of vision.

The eye of clairvoyance perceives the meanings, whereas the eye of vision does not perceive the meanings. The eye of clairvoyance is reflected on the eye of vision; hence it perceives.

The vision perceives the material tangible things, while the clairvoyance perceives Allah; perceives perfections with the essence thereof.

⁽¹⁾ Sunan Al-Tirmithi (5/298), No.: (3127).

There are angels and Jinn in all the sessions of remembrance; such are not seen with the eye of vision, but with the eye of clairvoyance.

{Allah is the Light of the heavens and the earth} [Surat An-Nur: 35]. The sky is a reference to the interior, and the earth is a reference to the exterior. The interior is the clairvoyance, and the exterior is the vision.

The real tearing of veils is your presence between the hands of Allah. The people of Allah are the elite of the perfect persons: that is acceptable. Disclosure is associated with the soul purging; even the infidel will reach this station if he tames and struggles with his soul, whereas the disclosure is peculiar to the people of Allah {And on the Heights will be men who know everyone by his mark} [Surat Al-A'raf: 46].

The clairvoyance perceives Allah. When man witnesses the Divine Presence, he does not do so with his eye, but with every atom of him.

Allah exists, whether we like it or not, but we must be subtle so as to perceive Allah. By Allah! We do not see Allah, save by Allah. When man witnesses the Divine Presence, he does not do so with his eye, but with every atom of him. O my sons, the vision is materialistic and tangible. It does not witness, save the matter and tangible things. With respect to the internal light: the light of heart, the light of clairvoyance, such cannot be gripped. This is one of the meanings of Allah. Such perceives the Unseen, perceives the Divine Presence, as well as the Messenger, **PBUH**, the Jinn and the angels. Vision is other than the clairvoyance. The vision does not

understand such issues. With the vision, we do not see save 'X', 'Y' and 'Z'.

Clairvoyance is a meaning and vision is a sense. The vision looks from an organ; the visions sights from the side of mind. Clairvoyance is from the heart. The clairvoyance perceives everything. The tongue speaks, the nose smells and the ears hear, whereas the clairvoyance is the one that smells, tells, tastes and speaks.

The light of the creature does not split: how about the Light of the Creator? It should be more deserving, more deserving and more deserving for the Light of Allah not to split.

If Allah endows you with the light, use it. The Messenger is light in his entirety. He used to see before and behind him, as well as above and below him; he used to see with clairvoyance.

Perhaps man utters a speech that throws him into Hell for seventy autumns, because he has no light. Light gives discernment and understanding. Each man has a light, but if his clairvoyance is dimmed, that will be another matter. The real light is as Hell says, "O Believer, cross for your light extinguishes my flames"⁽¹⁾. Your light extinguishes Satan's flames. The Hell, says: O Believer, cross for your light extinguishes my flames. As the light extinguishes the flames of Hell, your light, also, extinguishes the flames of Satan. Darkness is not from Allah. Allah has created you and indicated darkness to you. Light is jealous. The light and darkness are never ever combined.

⁽¹⁾ Al-Mu'jam Al-Kabeer by Al-Tabarani (22/258), No.: (18520).

12. Sitting with the people of Allah

When man is truthful, he continues to be so until he sits with the truthful, and does not depart from them until he is written with Allah from the truthful and the veracious. Truthfulness leads him to goodness, and goodness leads him to Paradise. Yes, if his belief is intact. When he sits in the council, he does not see, save the authority. By Allah, this is correct! Such has signs. The sane does not speak, but his state is truthfulness. If his tongue does not speak, he will be with the people of Allah and is replete from the light, so as to encounter the sinner, who becomes scared from him, from the divine light. The Messenger, **PBUH**, has always been in intuitive vision with the Divine Presence "I have been granted victory with terror from the march of a full month"⁽¹⁾. Whoever saw him from afar was apprehended of him. The apprehension granted by the Divine Essence was apparent in him, for he has always been in intuitive vision, as well as with decorum with the intuitive vision.

A man sits with the people of Allah in decorum. He tastes special morals from them, which indicate that he has some truthfulness and honesty. He is fed and grows until he understands all the knowledge, even if he has not studied such. He understands better than the one who has studied the knowledge. The term of our master al-Siddiq was two Years after the demise of the Messenger, **PBUH**, but what knowledge he had?

Sitting with the people of Allah is beneficial if there are truthfulness and decorum, otherwise just the actual sitting with the people of Allah if he is not luminous, may keep him apart from the people of Allah. Knowing the people of Allah is more difficult than

⁽¹⁾ Authenticated by Al-Bukhari (1/128), No.: (328).

knowing Allah. Allah is known because He is contrary to the incidents, the Creator of the Creation, but the friend of Allah like us eats, drinks and works. Whosoever desires to sit with the people of Allah must, above all, have an intact belief, and should not come as a critic.

The criticism of our master Moses of our master Al-Khidir has been of perfection. It was a scientific criticism, for he had to explain to him as our master Al-Khidir has explained to him, though our master Moses vowed to our master Al-Khidir not to ask him, and that our master was sent by the Divine Presence. When our master Moses delivered the speech that made the people's eyes water, they said, "O Interlocutor of Allah, is there anyone higher than you?" He said, "No!" The True said, "Yes, there is a person higher than you: an illiterate man who does not read or write." He said, "Where is he my Lord?" He said to him, "At the conjunction of the two rivers." He went to him. When our master Al-Khidir saw him from afar, he covered his face. He came, stood beside him saluted and sat down {So they found one of Our Servants on whom We had bestowed mercy from Ourselves and whom We had taught knowledge from Our own Presence} [Surat Al-Kahf:65], the knowledge of the divine Essence that was a specialty {Moses said to him:"May I follow thee} [Surat Al-Kahf: 66] He came as a student sent by Allah. See the power: Allah has sent him as a student, and told him that he was higher than him. Nonetheless, when our master Al-Khidir did a violation to the Shar'ia, our master Moses criticized him. Such was perfection and power. How beautiful our master Moses was! After that, he yielded to him in full submission. Our master Moses' questioning and disdaining the acts of our master Al-Khidir was right.. Our religion is a religion of

truth. Whosoever desires the true answer must yield, which cannot be done, save by the person of a purified soul, for the unpurified soul will never be capable thereof. It looks for the weak report, so as to respond to it (turns in circles!) {Moses said to him: 'May I follow thee on the footing that thou teach me something of the (Higher) truth which thou hast been taught} [Surat Al-Kahf: 66]. Our master Al-Khidir said to him: {(The other) said: "Verily thou wilt not be able to have patience with me! For how canst thou have patience about things which are beyond your knowledge"} [Surat Al-Kahf: 67-68]. Our master Moses was immeasurably higher than our master Al-Khidir. Our master Moses was a Prophet, Messenger and, by consensus, from those of resolution, whereas our master Al-Khidir is disagreed upon. The entire upholding of our master Moses depicts the Shari'a, as well as the scholars. It meant that he used to say to the Scholars, "O scholars, whatever the volume of your knowledge, I am more knowledgeable than you, for I am the Messenger of Allah. Do criticize as I did, but yours is a literary criticism." Our master Al-Khidir took his vows: "If Allah has really sent you," (Our master Al-Khidir was informed, but he ignored such), He said to him, "If you follow me, you should be decorous and do not ask me.." He took his vows, but our master Moses did not abide by such. They mostly think that our master Moses did abide by such. Nay, nay, he never did. It was a prerequisite for our master Moses to criticize. He did not criticize a doctrine. Perhaps the second doctrine is correct. Our master Moses criticized on the grounds of Shar'ia: that is, the image of Shar'ia. Our master Al-Khidir was in the truth; he violated the Shar'ia in the image. Our master Moses was deeply shocked when our master Al-Khidir pierced the ship, despite the owners thereof took them on

board free of charge! He teaches Al-Khidir, who knows all such, whereas our master Moses teaches us that it is impossible for a friend of Allah to exist without Shar'ia. The friend of Allah must work according to Shar'ia, for Shar'ia is a code from the Living Allah to us. The True says: {Verily to him will We give a life that is good and pure} [Surat Al-Nahl: 97]. This is for the person who applies the Shar'ia. In image our master Moses came to learn, but in reality he came to teach us. Understand our master Moses like this. Allah has placed such in the Quran as rules so as to reach us. Whosoever adopts such rules will be safe {Said Moses, "Hast thou scuttled it in order to drown those in it? Truly a strange thing thou hast done} [Surat Al-Kahf: 71], repudiating! Our master Al-Khidir said, "Allah has sent me to preserve the ship for its owners, for their king is stubborn and confiscates every new good ship.

The most deserving of knowledge is the good heart of the purified soul. Here, we must respect scholars whatever their shape, and even if the scholar does illicit acts and violations, for he has knowledge. The carrier of knowledge knows himself if he commits a violation, with the knowledge he has. Perhaps he may repent one day. Our master Moses came as an introducer, educator and refiner; he repulsed the claims of pretenders. Our master Moses {said: If ever I ask thee about anything after this, keep me not in thy company} [Surat Al-Kahf: 76]. If our master Moses has not said this, he would have answered him even if he asked a thousand questions!

Our master Al-Khidir said to him: "Now I teach you: Your mother had put you in the river so as to save you from the Pharaoh, and I also saved the ship from the king, for they saw that it was defective and left it. You have killed the Copt and I have killed the boy {the

True had informed him that the boy will be a culprit) so as to rid his parents from him. I killed him for his Hour has come, after I had told his parents about how the boy really was, and Allah will compensate them with a girl who will beget a prophet. They consented to his killing. Age and subsistence do not increase, or decrease. The increment will be in the benediction only. Sometimes a person dies then returns; such must complete his subsistence then returns and dies. Did you kill the Copt in order to save the Israeli?"He said, "Yes."He continued, "With respect to the third incident, we have asked them and they did not feed us; I am an emissary, so I built the wall (Such was a wonder of our master Al-Khidir). Start with the name of the All Compassionate and return it, for there was a treasure under the wall, which was placed by the tenth grandfather as a trust with Allah, and said to him: O my Lord, this treasure is a trust with you for a righteous son from my backbone!"The righteous son will appear soon; if I left the wall as it was, it would collapse and someone will come and take the treasure. And you O Moses, why did you take the sheep of Shu'aib daughters to drink without return? You have done three acts!"All such is to enlighten us. Our master Moses was higher and knew that; and our master Al-Khidir explained and said to him: {I did it not of my own accord} Surat Al-Kahf: 82]. All such was from the Divine Presence.

Our Lady Rab'a Al-'Adawia said, "I have not worshipped you for fear of your Hell, or for aspiration of your Paradise, but for thou art a God worthy of servitude."She spoke out of her integrity. The mature speech does not come save from integrity. Lots of knowledge come to the upright person, which are not known save to the upright dy Rabi'a Al-'Adawia, Allah be pleased with her, was

renowned of worship and love, which she has acquired by integrity. At her time, she used to say to any grand scholar, "I do not see you except as a man who loves the mundane world!" Such was a first class upright lady. She had never headed towards Allah for a selfish purpose. The person of this station was one who had attained the goal, and was never severed. Matters serve him; even everything in the existence serves him. One of the grandees was an authorized interpreter, and she used to say to him, "I do not see you, except as a man who loves the mundane world!" He said to her, "You are right." He used to write the Prophetic Tradition, and he was our master Sufian Al-Thawri. Once, Haroun Al-Rasheed sent one of his ministers with a letter to Sufian Al-Thawri, asking him whether he was in need of money, or anything. The minister travelled to Kufa and asked about the whereabouts of Sufian Al-Thawri, and he was directed to him. He entered the mosque and found the sheikh delivering a lesson; and he sat waiting for the end of the lesson. After that, he approached the sheikh and delivered the letter to him. The sheikh gave the letter to a student to read it. Then the sheikh said to the student, "Turn over the letter and write: O Haroun, Are you not satisfied with stealing from the Treasury, and you want to make me a witness of such?"

The minister was impressed and attracted by the state of the sheikh. He went to the market, bought a gown and a turban and returned to the Caliph, Haroun Al-Rasheed. The guards did not recognize him at first. He entered the court of Haroun Al-Rasheed and said, "The messenger attained it before the sender. He read the letter, and started weeping; the entourage insisted to punish the messenger, but the Caliph refused such. Prior to each prayer, the Caliph used to read the letter, and then perform his prayer, Such was Sufian Al-

Thawri, and to a person of such a standing, Rab'a Al-'Adawia said. "I do not see you, except as a man who loves the mundane world," though he used to write the Prophetic Tradition: meaning that it is better to write the Prophetic Tradition in your essence rather than on paper.

The upright persons are few in the world, and they are of essence. The True does not, out of his generosity and wisdom, employ them in jobs in the world, or the Hereafter, but they are rulers over all others. Our lady Rab'a Al-'Adawia used to speak with Sufian Al-Thawri and others out of integrity.

Integrity is an attribute that cannot be split: A person of five percent of integrity, or more, such amount befits him, which is good. He should continue the course. Whenever he is purged, the percentage grows: His faith becomes in Allah. He testifies that there is neither a predestinator, nor a dirigent, or a mover, or a pacifier. He envisions such. His vision may be weak in an hour, and not in another. In hours his vision becomes perfect, whereas in other hours his Faith becomes very weak, and his desires prevail! In some hours, it becomes average, and according to whether, or not, the soul is purged. Purging may be original or accidental. The strongest in the Existence is the one who sits, contented, with the people of Allah. The light of the people of Allah emerges and appears on him. With such he perceives; and his tongue utters speech, issues and topics from the people of Allah. The proof of that is when he departs from them, nothing is left with him, all such vanish and he is ever at loss.

13. Company of the truthful

He, Allah be pleased with him, said: {O ye who believe! Fear Allah and be with those who are truthful} [Surat At-Tauba: 119].

Why? It is because the truthful have nothing but truthfulness, honesty and modesty. We take the perfections from them; and from them we take truthfulness for the soul, o my sons, accepts goodness, as well as evil. If you sit with the people of goodness, you will take goodness. If you sit with the people of evil, you will take evil. Such is the habit of the soul. Natures are robbers, and each nature is a robber. Due to its being a robber, we should, therefore, sit with the people of good and intact natures, the people of the divine primordial nature, honesty, integrity, modesty, honor and courage: the people of perfection.

Whosoever desires the entire goodness should meet with the truthful people of Allah. If Allah desires to be benevolent to you, He will give you the company of the truthful. Whosoever succeeds, would have not succeeded, save with the company of the successful. Whosoever fails, would have not failed, save with the company of the failures. You should never accompany two persons, who are the lover of the world and the lover of the soul, for they do not give companionship its due right.

Companionship is the companionship of the heart. Whosoever accompanies me must have a broad mind. Whosoever accompanies the people of Allah, will be purified and subtle, for such is a particular companionship so as to perceive the peculiarity. Man is

required to accompany the people of vigilance so as to be continually alert. If you see a man who does not change with the company of the people of Allah, understand that he is an ordinary person.

With the truthful companionship he will, in a moment, arrive the amount of forty years. Whosoever accompanies the people of Allah will not have soul, and such will never be. If you truthfully sit, for one session, with the people of Allah, you will be one of the most generous, and one of the most courageous. The best that I have ever seen is the company of the people of Allah, which absolves man from arrogance and self-deceit.

The world lover and praise lover do not give companionship its due right. The excellent man must have a truthful companion, or one on the track of the veracious, and does not understand the prayer unless he sits with the veracious.

Do not accompany except a person whose state promotes you, and his speech guides you to Allah.

Whosoever sits with the people of the meaning, will be of the people of the meaning, and will never depart from them.

What I have found according to the divine education and acquaintance is that the disciple must call his soul to account, and such will be very difficult to the disciple, unless he has a truthful companion. He, **PBUH**, said, "The Believer is the mirror of his

brother Believer"⁽¹⁾. O disciple, if Allah is benevolent to you with a truthful companion, He will, after that be benevolent to you with an authority. O my sons, if you desire to be excellent, meet with the good truthful persons.

If Allah is benevolent to you with the company of one thereof, you will be successful. We understand that the True has desired such, but such has a sign: He testifies that the authority is infallible from all aspects, and has absolute confidence in the authority. Your vehicle is belief. As long as Allah desires him to arrive quickly, He will give him a larger and broader belief. The authority has no word in such, whether you think him good or evil. He is as he is, but the goodness and evil are yours, O believers. However, if you have an evil doubt, such is your Satan and wicked soul so as to halt and discontinue the course.!

The companionship's due right is given to the companionship, not to the authority or the Messenger, **PBUH**. The meaning of companionship pertains to the walking comports person who desires to accompany us. It pertains to the companion and not to us. If the mankind and Jinn told about the authority, he will be glad, for he understands that such promotes him, for vilification does not demean him, but makes him alert. And if has one percent of doubt, corruption and evils flow into, and sever, him! Prior to attaining perfection, man is susceptible to turn back with one session with evil people. He will be, for twenty or forty years, in the best condition, for he has not reached the truth; and all such will vanish with one session with the evil people, and all his supreme

⁽¹⁾ Sunan Al-Tirmithi (4/425), No.: (1929) in the wording: (Any of you is the mirror of his brother.)

belief will plummet to the lowest! Your balance is represented in your doctrine and belief in the authority. You will reach the authority according to the amount of his value to you, otherwise it is the same for the authority to be praised or vilified, for he is satisfied with the knowledge of Allah in him.

The truthful disciple is always in vision and observance wherever he is. Person of in Presence knowledge are few in the world. The truthful quests such knowledge. He testifies that he has a lost thing, but what is the lost thing? He does not know. He searches for a year, two years and so on. People meet him when they are young and others when they are old. Our master Sal Al-Tastari, **Allah be pleased with him**, found him when he was very young. He was three years old./ His maternal uncle, the Perfect Guide, Mohammed ibn Sowar, was asleep, and woke up for the late night prayers, the child woke up to perform prayers with him. He said, "Go to bed!" The child said, "You go to bed!" They interchange such words and he did not sleep! The maternal uncle made his ablution. The nephew did likewise. The maternal uncle prayed. The nephew did likewise. He was always consistent. He said to him, "O my nephew, I want to teach you some words." He said, "Yes!" (A three year old child.) He said, "Say: Allah is my witness. Allah looks at me. Allah is with me." He taught him such words in utterance, but the boy has truth in him. He said such words once every day. After that, he promoted him to two times. After that, he promoted him to eleven times per twenty-four hours.

After the boy was promoted, and became six years old, he said to his father, "Teach me the Qu'ran, but make me sit with the teaching sheikh for only one hour daily. I fear that my heart will be

lost!”(Allah is Great! He is afraid to lose his heart though he is six years old, because he was pure light, and his father was like a hired man between his hands), and he took him to the sheikh.

The sheikh who taught the children was a friend of Allah. When he saw that boy, his truthfulness and light, he converged to him. He was attracted to him, like the convergence of our master Jacob to our master Yusuf, peace be upon them both. His mates envied him! They went to their fathers and told them their sheikh did not like them. That was due to the fact the boy's mind is small. Jealousy and malice always result from weakness of mind. When the boys complained to their fathers, they came to the sheikh, and said, "O our sheikh!"He said, "Yes!"They said, "Are those not your sons?"He said, "Yes, they are my sons."They said, "Why do you like Sahl more than the other sons?"He said to them, "Sit down."They sat down until all the boys came. He said to them, "O my sons, tomorrow everyone will bring a live chicken! And you should do so, Sahl. O you fathers, come tomorrow also."

They came in the morning with the boys, each having a live chicken. The sheikh said to them, "O my boys, each of you will take his chicken and slaughter it at a place where no one sees him."All the boys slaughtered their chickens and came, whereas our master Sahl did not show up with the boys, or at noon, or in the afternoon. When he came, his chicken was alive with him! The sheikh asked him, "Why have you not slaughtered it, my son?"He must have been scared, being a six year old boy. He said, "My master, you told me to slaughter it at a place where no one sees me."He said, "Yes."He said, "Wherever I am, I see that Allah sees me!"Those fathers said to him, "By Allah, our sheikh, this boy has

made us desiring to renounce our boys. This boy deserves to be loved, and who does not love him?"Then they departed.

He learnt the entire Qur'an quickly, and became witnessing his heart prostrating to Allah. He asked the scholars, "My masters, does the heart prostrate?"They used to say, "No, but the seven organs prostrate,"as is stated in the Prophetic tradition. He kept asking and asking. Until he became thirteen years old, he used to witness his heart prostrating to Almighty Allah, until he was directed him to a Gnostic in Basra. He asked his father's permission, which was granted. When he came to the sheikh, he asked, "O my master, does the heart prostrate?"He said, "Yes, my son, up to post-eternity."And I do add my own words and say: The heart prostrates as from pre-eternity up to post-eternity. For that reason The Almighty True has not delivered it to us: "The hearts of creatures are between two of the fingers of the All Compassionate, turning such as He desires"⁽¹⁾, from a mercy to a mercy. That student remained with that Gnostic sheikh until he adopted the morals and ethics, realized and became a sheikh.

Our master Sahl lived in the second century after the Messenger, **PBUH**. One day, he me to a Christian Hermitage, wherein there were worshipping Christians. He knocked the door, and one of them opened the door, and asked, "What do you want?"He said to him, "Let me enter so as to worship."He asked, "What is your religion?"He answered, "I am a Muslim."He said, "Get out! Get out!"He asked, "Why?"He answered, "Your Prophet Mohammed did not fast more than three days, whereas Christ fasted for forty

⁽¹⁾ Authenticated by Muslim (4/2045), No.: (2645).

days!"He said to him, "Well, open the door and let me in. If I stayed fasting for forty days, will you embrace my religion?"He said to him, "Yes."He said, "If I, likewise, do not stay fasting for forty days, I will embrace your religion."He entered the hermitage and remained for forty days without food!! Such a man considers the forty days as an hour or two: tamed! He said to him, "And ten more days for your sake, because you embraced Islam!"He fasted for fifty days; the Christian embraced the religion of Islam.

O my sons, if you want to be excellent, good hearted people, gather with the goodhearted, truthful group. You will not be able to understand by yourself. We do tell you out of taste, not hearsay. You need company: the company of the truthful. The truthful have adopted the morals and ethics. They say and act upon what they say; and adopt the ethics of whatever they act. Good manners mean that the speech and action are equitable witnesses for their state. The state does not tell lies. Speech may be lies; the act may be hypocrisy; the state will not be such. So, we have to work as the religion dictates. You have to implement: knowledge and work, which will beget a real luminous thing. It is a prerequisite that you have spiritual energy. Those people of Allah have Shar'ia, as well as the way. If he adopts the decorum of Shar'ia, adopts the morals of the way and has a strong spiritual energy that does not halt, save with Allah, the truth must be generated. However, if he is satisfied with the name, or with the image, it will be negative! The spiritual energy is the value of a person. Whosoever has a spiritual energy does not stand with other than Allah. He does not stand with creatures. Spiritual energy is a must. He stands with the Divine Majesty Creator and witnesses out of taste that the absolute Doer is

none but Allah. "Whosoever works with what he has known, Allah will bequeath on him the knowledge of what he does not know"⁽¹⁾. Whosoever works with the second knowledge, i.e. the knowledge of piety, Allah will bequeath on him the knowledge of what he does not know, and to infinity.. {Therefore, when thou art free (from thine immediate task), still labor hard, and to thy Lord turn (all) thy attention} [Surat Ash-Sharh: 7] There is no halting. Allah is the Grantor of success. He is the Guide. It is obligatory for us to acknowledge, confess and taste that the Grantor of Success is Allah. We should not halt. The other says, "I and I," and says that if 'X' did what I told him so and so, and I said so and so; if he did what I told him, he would succeed." This is a marginal person that an animal is better than him!

14. Commitment to the sheikh and his directives

He, Allah be pleased with him: "Whosoever changes his sheikh, it becomes evident that he has not tasted the milk of his sheikh. If he has tasted such, he would not have asked for otherwise."

What is beneficial to the disciple is the breath given by the sheikh to the disciple. You benefit from the sheikh according to the amount of your belief in him; such belief is from Allah, and with the Grace of Allah. Our greater mount is the belief, then knowledge and then work.

⁽¹⁾ Authenticated by Abu Ma'eem in Al-Hilya (10/15).

Prior to meeting the Gnostic, a person thinks that he has become a scholar, Gnostic, or a friend of Allah. When he meets with him, his light shines on him, and he discovers that he is nothing.

Whosoever follows me at the end of my life will, by Allah, must become a heretic. Whosoever desires to follow me, he should follow me as from my beginning⁽¹⁾.

Do not quest the Guide, but ask for truthfulness in the quest.

Whosoever believes in us, his belief will benefit him, even if he is a sinner or irreligious, for we are there, present at his death, in the grave and otherwise

The disciple will take as befits his conversion to his sheikh. Be truthful, and you will see the Guide knocking at your door, whereas if the non-truthful sits with the owner of time for fifty years, will not benefit from him. This is due to the fact that knowing the friend of Allah is more difficult than knowing Almighty Allah, for the former eats, drinks and marries, and the Almighty true is not as such.

Now I will make you take a course that is non-existent in Syria, or Iraq and Egypt, or the entire world.

It is impossible for the person of mind to be a comporting person, or a disciple, unless he breaks the mind, which is the balance, as

⁽¹⁾ These words were addressed to his imitators in clothes, gait and speech at the end of his life, and who had not followed him in what he had been at the beginning in the course and comportment.